

Dr. Walker in Hartford, by Rev. J. H. Twichell    Present Tendencies in Journalism

Volume LXXXV

Number 13

# THE CONGREGATIONALIST

Boston Thursday 29 March 1900



CHRIST PREACHING (Rembrandt)

Illustrating the International Sunday School Lessons of April 1 and 8

*I WISH that Christ were here among us still  
Proffering His bosom to his servant's brow;  
But oh! that holy voice comes o'er us now  
Like twilight echoes from a distant hill:  
We long for His pure looks and words sublime:*

*His lowly-lofty innocence and grace;  
The talk sweet-toned, and blessing all the time;  
The mountain sermon and the rueful gaze;  
The cheerly credence gather'd from His face;  
His voice in village-groups at eve or prime!*

CHARLES TENNYSON TURNER.

## Guide Posts for End of the Century Work

(The Congregationalist's Missionary Topic for April.)

Strategic points for labor—Special opportunities now open—What seems to you the most urgent work—and why.

This meeting ought to draw out expressions of individual interest in various fields. Doubtless not a few would select our new possessions, Porto Rico, Cuba and the Philippines, and an interesting résumé of opportunities there can easily be prepared.

A missionary secretary, when approached the other day with the question, "What seems to you the most urgent work?" after deliberating a moment said: "All things considered, despite the present reaction against missions there, China, with its population of 400,000,000, strikes me as the most attractive field." Turkey ought not to be passed by, as the letters from the missionaries there indicate spiritual awakenings in many places, and there is a general expectation that should the restrictions imposed by the present sultan ever be removed missionary work will leap forward with a bound.

### LITERATURE USEFUL IN THE PREPARATION FOR THE MEETING

Protestant Foreign Missions at the Junction of Two Centuries, by Professor Warneck, *Missionary Review of the World* for April.

India as a Mission Field, by Rev. Edward Storr, *Missionary Review* for April.

The Religious Outlook in Japan, by J. H. De Forest, D. D., *Missionary Review* for April.

The Uprising in North China, by Rev. A. H. Smith, *The Congregationalist* for Jan. 25, 1900.

Christian Activities in Our New Possessions, by E. M. Camp, *The Congregationalist* for Dec. 28, 1899.

A Call for Missionary Advance in the Pacific Islands, referring to the work of the American Board in Guam, Micronesia, American Board, 14 Beacon Street, Boston.

A Century of Christian Progress, by Miss F. J. Dyer, *Life and Light* for December.

Growth of Foreign Missions in the Nineteenth Century, by D. L. Pierson, *The Record of Christian Work* (East Northfield, Mass.) for March.

Pioneers in Porto Rico, by Dr. C. J. Ryder, *The American Missionary* for January, American Missionary Association, New York.

THIS WILL INTEREST MANY.—F. W. Parkhurst, the Boston publisher, says that if any one who is afflicted with rheumatism in any form or neuralgia will send their address to him at Box 1501, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured. Hundreds have tested it with success.

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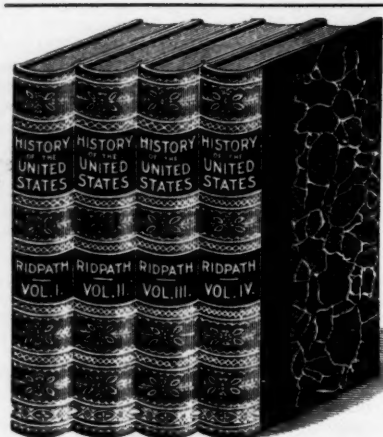
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# THE CONGREGATIONALIST

Volume LXXXV

Boston Thursday 29 March 1900

Number 13

## The Christian World

### The Next Liberal Congress

Boston, during the last week in April, from the 24th to the 29th, is to have a congress of religion, in which liberals of the various evangelical denominations and conservatives of the non-evangelical denominations will come together and discuss problems of Christian scholarship, ethics and theology. Among those scheduled to participate are President Faunce of Brown, Prof. C. C. Everett and N. S. Shaler of Harvard, Rev. Heber Newton of New York, Rabbi Emil Hirsch of Chicago, Prof. C. S. Smith of Columbia University, Professor Dolbear of Tufts and Mayor Jones of Toledo. This body has met in other years at Indianapolis, Nashville and Omaha, and is designed to perpetuate the spirit of the Parliament of Religions, which convened at Chicago in connection with the World's Fair. Its purpose is "not to create a new fellowship, but to emphasize, expand and incorporate a fellowship that already exists." Rev. C. F. Carter, the moderator of the Boston Congregational Ministers' Meeting, is a prominent member of the committee of arrangements.

### The Children in Cuba

When we took possession of Cuba the number of orphan children in the island was enormous. It has been estimated at more than 100,000. Some had friends, but most were poor, and many thousands were literally homeless and starving. One of the most important services which our army officers have rendered in Cuba has been the caring for this multitude of helpless waifs. Missionaries and others have gone to their aid, societies for the care of children have been organized, and much has been accomplished. But much still remains to be done. Thousands of the children have died, and thousands more will suffer throughout life as the result of the hardships which they have had to undergo. But the needy little ones now are being fed, clothed, placed in schools and befriended as fast as possible, and are learning to look upon the United States as their benefactor. This fact is destined to have most helpful influence hereafter. In a few years they will become the men and women of Cuba, and their gratitude will go far towards preserving friendly and mutually helpful relations between their country and ours. Every properly authorized effort to care for them deserves hearty support, from motives of humanity and policy alike.

### Student Awakenings

It has been generally felt that, now that Mr. Moody has passed away, the success of the Northfield conferences the coming summer would depend largely upon the men selected to conduct them.

The choice of Mr. John R. Mott as the presiding officer of the Students' Conference next July is gratifying evidence of a purpose to secure the best leaders and speakers available. He is one of the two or three foremost leaders of the students' Christian movement, and has been around the world in the interests of federating collegians for Christian service. His book, the Strategic Points in the World's Conquest, is an admirable contribution to the missionary literature of recent years. He has recently been influential in promoting spiritual awakenings among our American colleges. During a short visit to Cornell last January seventy students confessed Christ as their personal Saviour. In February he was for four days at Toronto, Canada, and the nineteen institutions in that city were greatly moved by his addresses and his personal interviews. A few days later he went to the University of Virginia and there, too, there were immediate results, no less than forty coming into the Christian life. Mr. Mott's straightforward, manly approach to students, together with the knowledge which he has acquired of university life the world over, qualifies him to do a large and needed work among the colleges of our country.

### Honoring Long Service Among the Lowly

The savor of a good man's life inevitably lingers long, but it is rendered still more abiding when, as in the case of Deacon S. C. Wilkins of Boston, who died last October, the tributes to him from his successive pastors, Drs. Webb, Griffin, Barton and McElveen, together with a character sketch by Rev. D. W. Waldron, are gathered into an attractive pamphlet. We call attention here to this recently issued booklet because its contents illustrate the never-to-be-forgotten fact that in the forward movements of the kingdom the personal element counts for more than the most improved ecclesiastical machinery. Here was a young man, poor and friendless, who came to this city at the age of twenty-one, and failing to find employment at once went to church for comfort and guidance. The minister was preaching from the text, "Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed." Samuel C. Wilkins took that text as his life motto, and not long after finding employment as a cabinetmaker he convened a few persons like-minded with himself in his modest home. Out of that gathering in due time sprang Shawmut Church, whose Christian ministrations have been as wise as the world. But it was as a humble city missionary for nearly thirty-eight years that Mr. Wilkins carried temporal and spiritual blessings to more individual souls in this great city than has been the privilege of any other man of our time. The story of his modest, tireless service

has been told in these columns, and we are glad that it has now been expanded into this permanent form. If any one wants to put the record of a modern saint into the hands of growing youth we advise him to write to Rev. D. W. Waldron, 14 Beacon Street, Boston, who will gladly supply copies that may be desired.

### Good Work for Our Soldiers

The Brotherhood of St. Andrew has opened an attractive house in Manila, called Holy Trinity Mission, which is overcrowded almost continually. Thus far its opportunities are taken advantage of chiefly by our soldiers, and it is a great boon to them. But services for the Filipinos are held occasionally, and doubtless this side of the work will be pushed as fast as may be possible. It is actual, practical labor of this sort, by whatever branch of the church it may be done, which will prove worth most in solving the religious problems in the Philippines. Destructive effort is much less fruitful than constructive. Antagonism to the Roman Catholic beliefs and practices of the people is far more likely to irritate than to win them. The oppression and corruption of many Roman Catholic authorities in the islands must be remedied, yet not because they are Roman Catholic but because they are evil. Doubtless a purer and more enlightened quality of Roman Catholicism long will do useful work in the Philippines, and Protestantism, as it establishes itself, will advance most effectively only through proving its claim to respect and acceptance by unselfish, indisputable services to the highest welfare of the population.

### The Baptist Schools of Theology

The recent offer of Mr. John D. Rockefeller to give dollar for dollar to a \$300,000 endowment for the Newton Theological Institution calls attention to the second oldest Baptist theological seminary in the country. Founded in 1825, it has been the strong center of Baptist theological training for New England and the Maritime Provinces of Canada. The number of students is today less than seventy-five, and, in spite of an able faculty, charming location and admirable spirit, the number never has been much larger. Brown University, Colby College in Maine and Acadia University in Nova Scotia are its principal feeders. Its standards, like those of Congregational seminaries, are being constantly advanced. From the beginning of this year the courses of study are "designed for graduates from the classical course in college, and the instruction is adapted to their needs." Only such other students will be admitted as have pursued studies enabling them to follow the work in the seminary "with profit to themselves and without detriment to the class." The material equipment of the

school has been remodeled within the past few years, and is now modern in every particular. With the new endowment, additional professorships will be provided. Newton, as the only New England Baptist seminary, appeals to a large and vigorous constituency. Its nearest competitors are the Divinity School of Colgate University, Hamilton, N. Y., and Crozer Theological Seminary at Upland, Pa. Besides these flourishing Eastern seminaries, Baptists have three still larger and stronger schools at Rochester, N. Y., Chicago, Ill., and Louisville, Ky. The latter, the largest Baptist seminary in the country, represents the theological training of the South, and stands in close relations to the Southern Baptist Convention.

**A Needed Reform in High Places**

It seems to be the fact in Europe that two women may be legal wives of the same man at once. A royal prince may make a morganatic marriage, i. e., a marriage with a woman of lower rank than his own. Morganatic marriages usually are contracted for love, but the wife and children, although usually well provided for, are prohibited from claiming the husband's station or property. For reasons of state, however, the husband may be lawfully married again to some woman of his own rank, while his morganatic wife is living and without divorcing her, although he cannot continue marital relations with her. If the state marriage be first in time, however, he cannot afterwards legally marry a morganatic wife. Instances of morganatic marriage are less common than formerly, but one has occurred in the history of the present royal family of England. In a number of cases the husband, for the sake of his wife of inferior rank, voluntarily has refused to marry again and has surrendered his right to inherit the throne. The evident tendency is what it should be, to deny that even reasons of state can justify a double marriage, and to regard mutual affection as the only true ground of wedded union. Royal personages are learning more than ever that their great privileges and honors are accompanied by special responsibilities, and that not the least of these is that of setting a good example in the sacred matter of marriage.

**The Report of the Salvation Army**

The Salvation Army has become one of the recognized forces of Christian work in this country. It is none the less efficient, we believe, because the novelty of its methods has worn off and the advertisement of bitter opposition has largely ceased. The army in the United States was incorporated nearly a year ago under the law of New York, which requires that an annual report should be filed with the Secretary of State. The first report, covering six months from the time of incorporation, shows ownership of property in the whole country of \$817,828, of which more than half is in the State of New York. The army owns farm colonies in Colorado, California and Ohio, where land is sold practically at cost to colonists. The Western colonies are well started; that in Ohio is just begun. Shelters, which are slightly more than self-supporting,

are maintained in fourteen states, and salvage depots, where the waste collected from the houses of the well-to-do classes is sifted, assorted and put to new use, are at work in cities in Massachusetts, New York, Illinois and California and more than pay their way. Rescue and children's homes in fourteen states cost ten times what they return in cash receipts. The *War Cry* and other publications paid for the six months of the report a profit of \$161,407, of which a large part was used in the purely charitable work of the organization. The zeal and faith of the army leaders deserve all the success they have attained, and their experiments in practical philanthropy are of the highest interest alike to Christians and to students of social science. The army is observing the week beginning next Sunday as self-denial week, and members of the organization from the Atlantic to the Pacific will strive, through personal self-denial and through appeal to others, to raise \$50,000, one-half of which will go immediately to famine relief in India.

**A Heterodox Professor**

Three courts of the Protestant state church of Prussia have just passed judgment on the heterodoxy of Pastor Weingart of Osnabrück in Hanover, and have deposed him from the ministry because he denies the bodily resurrection of Christ and accepts the "subjective or vision theory" of the fact. Emperor William was the final arbiter and refused to reverse the decisions of the lower courts. There is much division of opinion in the German press—secular and religious—on the righteousness of the verdict. One of the most significant utterances on the matter has come from several hundred laymen of the province of Hanover, who stand by the deposed pastor, condemn the clerical judges, and assert that Weingart in his belief conforms to the belief of most of the professors of theological seminaries throughout Germany. These laymen deprecate the return toward "the models and spirit of Rome." All the critics recognize the significance of the fact that the emperor is aligned with the forces of orthodoxy.

**Great Britain and Progress**

*The Spirit of Missions*, the organ of the Domestic and Foreign Missionary Society of the Episcopal Church, urges that the real issue of the South African war does not concern supremacy in South Africa merely. British defeat there, it declares, would mean "a reactionary movement everywhere in the East, among the Oriental peoples themselves and in the influences of European Powers." It adds: "Great Britain stands throughout Asia for what is progressive, enlightened, orderly. Whatever weakens her prestige or breaks her influence is calamitous to the best interests of the great continent which contains one-half the human race, and the mightiest reactionary forces to be found in the world." These statements are indisputable. They are true of no other European nation in anything like the same degree. No one can help admiring the valor of the Boers, and the sincerity of their piety goes far toward counterbalancing their errors. But they, as a people, are no more truly Christian

than the English are, and their victory over England would mean danger, if not actual disaster, to civilization and to the very gospel which they hold.

**Ripening Opportunities in China**

Periods of national transition are periods of evangelistic opportunity. The moment, especially, when an Oriental nation begins to doubt its own traditions and to despair of its own age-long wisdom and when it turns to the West for counsel and for truth is the moment when Christian truth must be urged upon the attention of its people. It was at such a time that the broad and deep foundations of Japanese Christianity were laid, and such a time is evidently just at hand in China. The era of reform begun by the deposed emperor has been for the moment checked by the dowager empress, in whose hands the present child emperor is only a puppet, but it is only postponed and not prevented. The conviction back of it is gathering force and must make itself felt more and more as the evidence of Chinese helplessness continues to appear. Outbreaks of anti-foreign feeling, like those of the secret societies which have recently wrecked mission stations and driven out Christians in Shantung, and forced the United States to send a vessel to Chinese waters, are signs of a deepening popular apprehension of changes that are sure to come. The pressure of Russia on the North and of France on the south, the continual diplomatic skirmishes among the representatives of the Powers at Peking, the extension of railroads and the eager exploitation of commerce all point to the time of China's awakening. A wise Christian statesmanship will so far as possible concentrate prayer and effort in anticipation of the change, so that when it comes there may be as large a leaven of Christian influence as possible within the lump.

**Good News from the Caroline Islands**

Henry Nanpei, the Protestant native of the Caroline Islands who made life miserable for the Spanish officials and friars because of his incorruptibility and his sturdy efforts to foster Protestantism, writes to his friends in Hawaii that already, as the result of German ownership of and authority over the Carolines, a work of reform has begun and the prospects of Protestantism much improved. The sale and use of all liquors have been prohibited. Absolute religious liberty has been guaranteed. The ownership of firearms by the natives has been made conditional upon good order. The German governor is described as calm, dignified, respectful to native desires and self-respecting, but without any of the pride and haughtiness of the Spanish governors, and he is credited with having done more to better the condition of the natives and more to win their confidence in a few weeks than the Spanish governors did in thirteen years. Since the above was written the *April Missionary Herald* has come to hand, containing a remarkable letter from Nanpei.

A revival in Moundville, W. Va., recently brought 600 converts within the fold of the churches, and the town has been so deeply stirred that the mayor now announces that he intends to be such a mayor as Jesus would be.



## The Demand for Christlikeness

Many varying judgments have been passed upon Mr. Sheldon's books and upon his recent adventure in daily journalism, but one conclusion to be drawn from the marvelous popular interest in the ideas for which he is supposed to stand can hardly be gainsaid. It is that this age seeks and appreciates Christlikeness. It is estimating the Christian religion chiefly by the test of its ability to make men Christ-like. As contributions to literature Mr. Sheldon's writings have not taken high rank. They are pleasant stories, but little is in them of the distinctively artistic or dramatic element. Yet they have connected themselves to a remarkable degree with thoughts and questionings touching a better social order that are in every one's mind today. His experiment with a Christian daily has proved disappointing, but many of those who have followed it eagerly will still cling to the ideal which prompted his attempt, and to the general conviction that not only journalism, but all human pursuits and industries, are capable of becoming more fully Christianized.

Indeed there was something amusing as well as pathetic in the popular yearning to see this Christian daily. Who would have thought that after eighteen centuries of Christianity correspondents must cross half a continent to find one, and the presses of several cities must be brought into use in order to satisfy the demand of Christendom? Leaving out of account the quality of the product, on which we have already passed judgment, there was in the craving to obtain that product a tacit indictment of the non-Christian character of the bulk of existing daily journalism. The mere suggestion that one man was going to try to make a Christian daily newspaper set the Christian world agog. This implied reflection upon American journalism is the most surprising phenomenon in connection with the Sheldon experiment.

But the implied censure really extends far beyond the bounds of journalism. It happened that journalism furnished the best field for exploiting Mr. Sheldon's views, because a journalist, unlike the owner of a great factory or the manager of an extensive railroad system, is compelled each day to expose the product of his activity to the white light of the world's judgment. Yet if by any possibility Mr. Sheldon could have been made chief justice of the State of Kansas for a week, or the head of a big department store, there would have been similar interest all through the country in his reforms. But it would not have been as easy for the public to judge of his success or failure as it has been to estimate his recent undertaking.

A portion of this popular interest in schemes to relate Christianity to life is doubtless idle curiosity. A good deal of it proceeds from those who prefer to have other people make the effort than to try themselves. Moreover, this challenge to Christians usually ignores the large regions of life in which the principles and spirit of Jesus Christ are already operative. American journalism today is not entirely commercialized. Business is not one huge warfare. What is Christlike-

ness, what is Christianity in action, but fidelity and justice, and mercy and compassion? In many an industry these qualities, if not altogether regnant, are being exhibited in a greater degree year by year. Let us not think we must journey far away in order to find Christlike lives, but let us open our eyes and behold them in our homes, our streets and our marts of trade.

But we are not sorry that the cry of this age, whether proceeding from censorious critics of the church or from those within its ranks who hate hypocrisy and half-heartedness, is for more Christlikeness. Indeed, we consider it one of the brightest omens of these transitional days. It prophesies a purer and more effective working Christianity. Who does not believe that the ideals of Jesus Christ ought to be enthroned in all the departments of human life? To demand of a Christian that he shall be Christlike—why this is the very alphabet of our religion. It is the thing for which he was called into the kingdom and, unless he is seeking to become Christlike, the length of his prayers, the soundness of his creed and the ostentatiousness of his charities are of no avail in the eyes of God or man. The demand for this cultivation of Christlikeness will be unlimited till not only journalism but business and the pursuit of law, medicine and all other human activities become imbued with the spirit of the perfect Son of God.

## Theological Education Again

To the recent articles by President Hyde of Bowdoin and President Slocum of Colorado College discussing the defects of our theological seminaries there now comes a rejoinder by Prof. F. C. Porter of the Yale Divinity School, published in the March *New World*. Professor Porter lays down three propositions: First, the seminaries should not attempt to repeat or supply the training of college or school. Secondly, the seminaries cannot create character or talent. Thirdly, they should teach the principles rather than anticipate the practice of the ministerial profession. It is on this last point that Professor Porter dwells with most emphasis, probably because it is the one most open to question. He holds that, if it be not true that thorough grounding in the principles of theology and Biblical scholarship is worth more than practice in the art of preaching to and leading a congregation, then the seminaries should not be reformed, but abolished. He contends that it is "as impossible to anticipate the special problems of a minister's practical work as those of other professional men, and as unwise to attempt to provide rules for them in the classroom."

From all that Professor Porter says respecting the necessity of thorough scholarship, of profound appreciation by the clergy of the essential problems of Christianity, and the need of their getting while in the seminary a truer and simpler view of Christ stripped of the accretions of the centuries, no friend of the seminaries will dream of dissenting. Nor will there be dissent from the main proposition that science should precede art. But to say that while in the seminary the student must not study through observation

or learn aught from others of the practical problems of church administration, church discipline and social reform, or of the ethical perplexities of the men of the world, save as those matters are referred to in an abstract or scientific way, is a proposition that will not be accepted by many of the best friends that the seminaries have. It is easy to see how the concrete inductive method of teaching might be carried to excess in a seminary. But a reaction to that extreme does not follow of necessity. In the ideal curriculum, the science and the art will be wedded, not separated. As we understand it, the legal and medical professional schools are compelling young lawyers and physicians more and more to learn through observation and by deduction from data thus derived. The "case" method is crowding out the old method of imposing principles and then letting the student after he has graduated find out whether his principles apply or not. Christianity's best apologetic now is the evidence of experience. May not the best method of defending Christianity also be the best method of fitting men to propagate it?

## Actors and Churches

If we may judge from newspaper comments, the stage has never in this generation descended to lower levels of indecency than now. Theaters can cater to the popular demand for amusement; and that demand seems to be most insistent for scenes that prostitute what is best in men and women. One play has been stopped by public authority in New York city because of its vileness, and several others are described as possessing equal attractions of the same kind.

It is notable that at this time a movement is gaining in interest among actors to affiliate themselves with churches. A branch of the Actors' Church Alliance has been formed in Boston, and in the lobbies of several of the theaters lists are posted of churches where actors will be especially welcome, and of pastors on whom they may call for ministrations in sickness or other needs. The most of these are Episcopalian; but we doubt not that churches and pastors generally would welcome this class of persons as heartily as the churches that are named.

The church and the theater, as institutions, ought to understand each other better. Both appeal strongly to the emotional life and depend on it largely for their success. The church appeals to it to stimulate men to the noblest service; the theater to secure the largest returns in money. But the church is not above temptation to the lower purpose, as witness the advertisements of services, the prominence of musical entertainment and occasionally of dramatic display in connection with public worship. The elaborate ritual of some churches addresses the emotions through the eye and ear as effectively as the scenery and music of some theaters. The same music too is often heard from the choir gallery and the stage. And the theater sometimes rises above its level and furnishes plays so clean and enlivening that its votaries go away from them with higher appreciation of their fellowmen and kinder thoughts toward them.

The church condemns theaters which corrupt public morals, and ought to do so with all the emphasis of which advocates of right living are capable. But the church cannot consistently condemn the dramatic instinct in men, nor forms which appeal to it worthily. Theoretically, the theater is as legitimate as the public service of the church. Nor can the church afford to ignore the theater as it exists when more than half of the people of our cities patronize it with greater or less regularity. If there are actors and actresses—and we believe there are—who are striving to make their profession honorable, no Christian should be indifferent to their efforts or be without faith that they may succeed. Let the churches be as friendly as frank with them. Let the line be plainly drawn between what is worthy and unworthy in theaters. If there were theaters in Boston in which no plays are seen of lower character than several that we could name, we would heartily commend them. And we believe that if such a theater could be maintained it might be known by the character of its audiences, who would avoid theaters which offer discreditable and harmful entertainments as conscientiously as Christians now do. It might be a power for righteousness and at the same time minister healthful entertainment.

Everybody reads Shakespeare. His plays are often so presented on the stage as to add greatly to the effectiveness of his thoughts and pictures, while eliminating the grossness that sometimes appears in them. Christian colleges, both of men and women, present plays of great dramatists, and no more criticism is passed on these institutions for acting than for studying these dramas. Wellesley and Smith and Mt. Holyoke enjoy each season such plays as the *Midsommer Night's Dream* and the *Merchant of Venice*.

Yellow journals are as vicious in their influence as yellow theaters, and as clamorous for patronage. But we recognize that journalism is a mighty power to direct the thoughts of men and the life of the nation, and we do not refuse to read newspapers. We only discriminate between them and choose those that are worthy. Perhaps the worthy theater has not yet appeared, but there are those in the business who are capable of making one that shall be both worthy and successful. The churches will make no mistake in welcoming the friendship of honorable actors and actresses and in cultivating their nobler ambitions.

### Christ's Success in Saving Men

To those who witnessed our Lord's crucifixion, even if they were most keenly in sympathy with him, it must have appeared as if his success in saving men had been insignificant. The scores, or at most hundreds, who had identified themselves with him intelligently, or even with affection but without understanding, were so few that they constituted no appreciable portion of the community, still less of the great world. To them his success in actually saving men must have seemed trifling. It was work yet to be done, salvation remaining to be accomplished, rather than anything already

brought to pass, in which they could take comfort. They had firm faith in the ultimate victory of his truth in some sense, but at that time it had won to itself very few adherents. To speak of his success in saving men to them hardly could have meant more than the assurance of personal salvation which they possessed.

Why, then, is it proper to speak of his success in saving men, even at the close of his earthly life, as really great? It is because by his redeeming life and death he had introduced into human life a new principle. He had revolutionized the condition of things. He not only had made salvation possible, but also had set in motion redeeming forces which never thereafter could be suppressed or enfeebled. He knew, and if his followers had possessed insight into the future they would have known, that the work which he had begun in them, although it seemed humble and limited, really was the budding of a world-wide, eternal movement. All the success which his truth has gained from that time until now, every convert made, every Christian impulse imparted to human life, all these have been due to our Lord's redeeming work and have been parts of his success in saving men.

Rightly understood, any movement includes its beginnings as well as its fruition, and in estimating the success of Christianity it would be unfair not to look back to its origin as well as to include its present supremacy. Thus regarded, Christ's success in winning the affection and confidence, the reverence and the penitent devotion of men is seen to be a phenomenon more striking and more splendid than anything else in human history, perhaps in the history of the whole universe. We can form some conception of it already, but when we come, by and by, into the divine presence, and are instructed about the divine plans and how they have been fulfilled, then it will be apparent to us, as it cannot be here, how great, how substantial and how glorious was the success of Christ in his redeeming work.

## Current History

### The Porto Rican Issue

The Senate and House have agreed on the measure appropriating all revenues already received or to be received from Porto Rican imports to the relief of Porto Rican needs, the building up of a school system and any other objects which the Executive may deem worthy of aid. The Republican leaders are somewhat nearer an agreement as to the policy to be pursued with respect to a tariff or free trade than they were two weeks ago. The dissent of the Republicans of the Interior is reflected by the unanimous vote of the lower House of the legislature of Iowa last week, which passed resolutions condemning the imposition of a tariff on Porto Rican exports. Reports from Porto Rico indicate that the distress there increases, and that from peaceable suppliants for justice the people may change to forceful opponents of our sovereignty should relief not come soon to put an end to the paralyzing uncertainty and gross injustice of the present situation. The present state of incertitude puts an end to all industry and prevents all further investment of capital. From

the standpoint of party policy the disposition of the Republican leaders to force a tariff law through is working steadily against the Administration in a way that will be reflected at the polls the next time the people vote. President Schurman of Cornell University, one of the commissioners sent to the Philippines, has put the issue clearly, as it appeals to the man who is indifferent to aught save national honor and the spirit of altruism. Says President Schurman:

The obligation to extend the tariff laws of the United States to Porto Rico is moral, not constitutional. As the President said, with equal truth and felicity, it is "our plain duty." We are bound to this course by solemn promises. The supreme and irresistible reason for removing all customs barriers between the United States and Porto Rico is the promise made by General Miles, when first landing American forces on the island, that the Porto Ricans should enjoy the same rights, privileges and immunities as the people of the United States. On this understanding the Porto Ricans accepted American sovereignty, not only without opposition, but with joyful trust and confidence. The present issue is simply this. Shall we repudiate, or shall we fulfill, the national engagements? Shall this great republic break faith with the little island of Porto Rico? Having secured the fruits of General Miles's promise, shall we now renounce the promise?

### Gambling in Massachusetts

At the present time the New England States stand united against tolerating betting in connection with horse races, and that sport is free from the degrading and demoralizing aspects which it takes on usually farther South and West. But just now the people of Massachusetts need to be alert lest Massachusetts breaks ranks and tolerates the evil which flourishes so in New York and other states. A bill is now undergoing inspection by the committee of agriculture of the legislature of Massachusetts, which provides in its second section that

It shall not be unlawful for any person, being in or upon the grounds of any breeders' association, agricultural society, or similar organization incorporated in this commonwealth, to bet upon the result of a trial of speed or strength of horses or cattle which is scheduled or announced to take place upon said grounds upon the same day that said bet is made. And the selectmen of any town and the board of police, if any, or, if there be no board of police, the aldermen of any city in which any such grounds are located may issue licenses, good for not more than twenty days in any year, upon such terms and conditions and with such restrictions and limitations as they may deem necessary to such person or persons as may be designated in said licenses to make, sell and register such bets. But no such license shall authorize the sale or registration of any bet except within the inclosed grounds of some such association, society or organization, or to any minor.

Several hearings on this proposed reactionary and reprehensible bill have been held already, and it is being opposed by not a few of the officers of Massachusetts agricultural societies, by the New England Watch and Ward Society, and by the committee on gambling of the Congregational Association of Massachusetts. It is favored by the gamblers, pool-sellers and some of the sporting "gentlemen" of the state, who have taken up with the notion that in order to have sport the element of gaming must enter into racing. These have employed able counsel who are arguing the case before the committee. This matter will come up before the committee again on the 29th, and the opponents of the measure should rally to its



attack then. When later the bill comes before the legislators for action, possibly through division of the committee, see to it that your representative and senator know that they are expected to hold the Bay State in line with its past, and with the sister states of New England which refuse to legalize betting. The bill is wrong in principle and loose in construction, and if passed would throw on local officials a task calculated to work evil effects on town and city governments, as well as demoralize classes in the community that need the protecting arm of society put about them to save them from the gambling fraternity.

#### Bishop Potter on the Philippines

Bishop Potter of New York a few months ago started on a tour to the Orient, partly to adjudicate on certain problems of ecclesiastical policy, such as the transfer of the churches of the Anglican fold in Hawaii to the fold of the Protestant Episcopal Church in the United States, and partly to study at first hand the administration of Christian missions in China and Japan and the problems of military and political administration in the Philippines. When Bishop Potter left this country he was an anti-expansionist. In addresses to the clergy of his diocese and in communications to the press he had condemned the expansion movement. He returns with a somewhat different opinion as to the course to be pursued by us, even though still adhering to the belief that it would have been well had we not claimed title to the Philippines. But inasmuch as that has now become "wholly an academic question," he insists that military rule for some time to come must be the form of government in the islands. He reports the majority of the Filipinos as friendly to us. He has naught but praise for the morale of our army, and especially for General Otis. Bishop Potter admits that since he left our shores and studied Oriental civilization face to face, he has come to tolerate more than he did formerly the theory that a superior nation has the right to govern an inferior nation.

His study of the Christian missions of the East has agreeably surprised him. He has found them better equipped, more amicably inclined and less given over to sectarian rivalry than he had expected to find them. He is certain that, whatever may be the outcome of the controversy over the property in the Philippines now held by the Roman Catholic monastic orders, our Government must stand now and always for the right of every American and every Filipino on the islands to worship God according to his own conscience. "The Treaty of Paris cannot override the Constitution," is his way of putting it. "If the Filipinos ask for and desire Protestant missionaries, then our Government must permit such missionaries to enter and protect them while laboring. But, while believing this, Bishop Potter also insists that

Beyond what is already under way, a denominational propaganda of various types would at present be only misleading and confusing. The Filipinos must first understand what Americanism means. They are at present so largely in the dark as to our institutions and those great ideas of political and religious freedom upon which they rest, that the perfectly well-meant, but not always just or considerate presentation of the truth by those

whose attitude is one of strong antagonism to the teachings and institutions of Rome would only be inflammatory and unsettling, and might end in a situation in which the illusions of the old faith had been destroyed without the substitution of anything better.

#### Mr. Bryan's Platform

The platform adopted by the Nebraska Democratic State Convention was drafted under the supervision of Mr. Bryan and is generally interpreted as indicative of the positions which he desires the National Democratic Convention to take in drafting the platform of the party in the coming presidential campaign. The reaffirmation of the Chicago platform of 1896, the call for an amendment to the Constitution authorizing an income tax, the approval of municipal ownership of municipal franchises and the indorsement of the initiative and referendum as a part of the machinery of democracy are all indicative of the persistence of theories which would impel those who place much importance on conserving property rights to refrain from supporting the party. And among these would be not a few who might heartily indorse the platform so far as it refers to Porto Rico and the Philippines. The Constitution is held to follow the flag, and the theory that an Executive or that Congress, created and limited by the Constitution, can exercise lawful authority beyond that Constitution or in violation of it is denounced. As to the Philippines the platform reads thus:

The Filipinos cannot be citizens without endangering our civilization; they cannot be subjects without endangering our form of government; and, as we are not willing to surrender our civilization or to convert a republic into an empire, we favor an immediate declaration of the nation's purpose to give the Filipinos, first, a stable form of government; second, independence; and, third, protection from outside interference.

There is nothing evasive, and hence much that is admirable, about this platform. It avoids no issue on which Mr. Bryan has conscientious convictions, and puts him where he can be plainly understood. If reaffirmed in substance by the next Democratic national convention, it will compel men to deliberate long before either accepting or rejecting it. As a reflection of opinion respecting constitutional interpretation, it shows that the Democratic party again is to be the champion of "strict construction" views. Hitherto such championship has not met with popular indorsement. The Civil War ended with victory for those who stood by Webster's theory of the Constitution rather than with those who had Calhoun for leader.

#### A Municipal Underground Railway

First ground was broken last week for what will be a system of rapid underground transit for New York city. The contract price of the vast undertaking is \$35,000,000, and it will not be completed until 1904. The plan for this work has long been before the citizens of the municipality, and through all the mutations of politics during a decade past a few far-sighted, public-spirited men have hammered away, overcoming obstructions raised by the courts, thwarting schemes of Tammany for enrichment of its treasury and facing hopefully the serious engineering problems raised by the project. The work is to be done under the supervision of a commission made up of mer-

chants and captains of industry. It is financed by a syndicate, of which August Belmont is head, and when finished it will be so administered by a private corporation that at the expiration of fifty years it will revert to the people as city property on which there is not a cent of indebtedness, the city simply lending its credit meanwhile to the lessee, who will pay interest as it falls due and will provide for the liquidation of the bonds at expiration of the lease. In this fact, as Controller Coler said at the ceremony last week, the city puts on record in unmistakable terms the conviction that a municipality should never allow great public utilities and franchises to pass out of its hands. What Boston did with its subway New York now is to do with its vast network of underground railways, and, while the work will be begun and perhaps completed under a Tammany régime, the authority and character of the commission is such that Tammany's sordid clutch will not grasp much, if any, of the money expended.

#### Canadian Prosperity

The budget brought before the Canadian Parliament last week shows that our neighbor, Canada, is in a state of splendid health, fiscal and industrial. Population is increasing rapidly, the treasury of the Dominion is overflowing, with a surplus of \$7,525,000 last year, Canadian securities have been put on the trustee lists of Great Britain, taxes have been reduced, trade with the West Indies has increased, trade between Great Britain and Canada has multiplied since preferential rates on British goods have been conceded, and even more marked preference is to be shown in the future. Contributions of Canadian men and treasure to the imperial cause have welded the mother and the daughter together, and on the whole the outlook for the coming year is bright. The presentation of this budget by Minister Fielding was the occasion for jubilation in Parliament, and the opposition had never a word of criticism to offer either on the past course of the Liberal ministry or on their projects for the future. Along with increased immigration from Europe it should be noted that Canada is getting many citizens now from among those resident formerly in the United States. The superior banking and financial systems, the greater stability of law and the superior opportunities for the pioneer in pursuit of virgin soil and forest are attracting not a few of our citizens northward. The enormous mineral wealth of the Dominion also is proving a magnet to American capital as well as to American citizens.

#### NOTES

The indictment of Olga Nethersole by the grand jury of New York is a sign of better days. The contention of society against her and other actresses of her school is that "they try to make the punishment of vice an excuse for the exhibition of voluptuousness"—to quote a phrase from the admirable article by A. C. Wheeler on *The Unseemly Drama*, in *Harper's Weekly*.

Governor Tyler seems to be most responsible for the double lynching at Emporia, Va., last week. The victims were two, one white and one Negro. The deed was done in open day, after Governor Tyler had withdrawn a military force summoned to prevent mob violence. Whites lynched the Negro, and blacks lynched the white man, and thus

the evil and the blame are evenly distributed among the two races.

The situation in South Africa has not changed materially during the past week. A rift between the Dutch in the Free State and the Dutch in the Transvaal appears. The proclamation issued by Sir Alfred Milner, British high commissioner in South Africa, warning against the alienation or destruction of property within the two republics, will have a sobering effect where most needed. Making is still unrelieved and in sore straits.

A nominal surplus of \$10,000,000 is reported by the Indian government for the year 1899-1900, and an estimated surplus of \$600,000 for the current year, and this despite the fact that the expenditure for famine relief during 1900-1901 will be \$16,675,000, a larger sum than ever spent in the history of the land. The secretary of state for India, in the House of Commons last week, stated that 5,000,000 people are now receiving aid, of whom 4,200,000 are employed on the government relief works.

The news from China respecting the anti-foreign uprisings and the danger to the lives and property of American and English missionaries continues to be disturbing. Our Government and Great Britain are moving vigorously, but the impotency of the imperial government makes their efforts comparatively futile as preventive measures. Germany has shown a disposition to assist us in the province of Shantung, over which she claims suzerainty, in which she has some troops. A United States vessel has been dispatched to waters adjacent to the seat of gravest trouble, but it can do little to overawe the Chinese inland.

### In Brief

Thinking with God is thinking for God.

No man need apologize to God for being tired if weariness comes in his service.

The Universalists were shrewd enough to insert their new declaration of belief as an advertisement in the "Sheldon" edition of the *Topeka Capital*. The *Universalist Leader* reports that the applications for denominational literature which have come from the advertisement have been numerous.

The Massachusetts conferences might render valuable aid to the Massachusetts Home Missionary Society in its present pressing needs. Brookfield Conference has already co-operated, sending to every church a circular requesting special gifts for the foreign work of the society and asking for the appointment of a committee, one each for every twenty-five resident members. Why do not other conferences follow this plan?

The statement that 14,000 Ritualist lay members of the Church of England have signed a protest to the Archbishop of Canterbury against the recent decision that the use of incense and moving lights in their churches is illegal is impressive until one remembers how small a proportion of the whole Church of England these petitioners are, and how easy it would be to secure many times their number of signatures to a counter petition.

The incident to which we referred last week respecting the withdrawal of an invitation to a Unitarian clergyman by the Eastern Congregational Association of Kansas is reported differently by the *Christian Register*, and in a way that gives us satisfaction. It seems that the association when it met censured the committee for canceling the invitation and telegraphed to Mr. Stone to come on and read his paper on Unitarianism. Evidently Kansas associations rule their committees, not vice versa.

The *Presbyterian* is disturbed by Rev. C. M. Sheldon's recent recommendation in our col-

umns of fiction in the pulpit. It thinks that the result would be a loss of the preacher's influence and that people get fiction enough outside of the pulpit. It need not be troubled. The danger that pastors generally will take to writing novels and reading them to their congregations on Sunday evenings is still infinitesimal, though at least two Congregational ministers have reported to us that they were stimulated by Mr. Sheldon's article to prepare stories for their evening congregations.

Many of the English Congregationalists, when with us at the time of the International Council, frankly admitted their dissatisfaction with the *Independent*, the denominational journal. It is now announced that there has been reconstruction of the property, Rev. W. B. Seible, M. A., and David Williamson, now editing *The Puritan*, have been chosen editors, the title of the paper is to be changed to *The Examiner*, and the directorate of the company includes such men as Drs. Fairbairn, Forsyth and Barrett. The first issue under the new management will appear early next month.

We indorse the protest recently made by a contributor to the *Boston Transcript* against the proposition of the Daughters of 1812 that the governors of the different states be asked to allow school children to be invited to contribute ten cents apiece to raise money for the preservation of our famous warship, the Constitution. The object is most commendable but the method is objectionable. Appeals for money ought not to be made to school children. Let the need of money for this purpose, if it be real, be made known, and, if Congress will not vote an appropriation, as it ought, the public may be trusted to respond readily.

The intensity of feeling in Great Britain on the issue of the South African war may be inferred from the fact that Rev. Silas Hooking was hissed at the recent meeting of the National Council of the Free Churches because he said that "ours is not an empire, but a federation of free and independent states." Of course the presiding officer suppressed the dissentients and stood by Mr. Hooking's right to free speech, but the fact that in a body of Christian clergymen and laymen a statement no more anti-imperialistic than Mr. Hooking's should have tempted any one to the reptilian sound is surprising. The Council deliberately refused later to put itself on record respecting the war, knowing that the division of feeling was so intense and sharp.

The correspondence, just made public, between the New York Sabbath Committee and Secretary of State Hay respecting the attitude of our officials at the coming Paris Exposition shows that we shall take the same position in 1900 that Secretary of State Evarts ordered in 1871, and that Secretary Blaine ordered in 1881 and again in 1889. But neither Mr. Evarts, Mr. Blaine or Mr. Hay ventured to do more than rule respecting the acts of our official representatives. There their authority ceased. At the same time our representatives in Paris have been instructed "to co-operate as far as possible with the American exhibitors in procuring united action"—to quote Secretary Hay—"to induce the suspension of the running of machinery and the performance of manual labor in connection with American exhibits on Sunday."

The second session of the Harvard Summer School of Theology will be held July 5-21. Courses in the study of the New Testament, in homiletics and in the history of religions will be provided. The school is open to men and women alike, and information respecting it can be had by addressing Rev. R. S. Morison, Divinity Library, Cambridge. The lecturers this year will be: Professor Bloomfield of Johns Hopkins, Professors Everett and

Lanman of Harvard and Professor Hopkins of Yale, on the history of religions; Prof. F. C. Porter of Yale, Professor Burton of the University of Chicago and Professors Thayer and Ropes of Harvard, on New Testament themes; and the course on homiletics will be conducted by Prof. F. G. Peabody of Harvard, assisted by eminent, successful preachers, like Rev. George A. Gordon, Bishop John H. Vincent and Dean George Hodges of the Cambridge Episcopal Divinity School.

One of the many unfinished enterprises which the inventive and tireless Moody was not spared to carry to conclusion was a series of articles which he had projected for the *Record of Christian Work* on the Most Useful Men I Have known. It would have been an interesting group of papers, inasmuch as he had planned to characterize men with whom he had had close personal relations in Christian service. The list reveals Mr. Moody's own catholicity of spirit. We wonder if the average person undertook to pick out the thirteen men who have been most conspicuous in practical Christian work during the last thirty years how the list would tally with Mr. Moody's. It includes seven Englishmen—Dr. Barnardo, Charles H. Spurgeon, Hudson Taylor, George Müller, Quinton Hogg, F. B. Meyer and General Booth; one Scotchman, Prof. Henry Drummond, and five Americans, T. DeWitt Talmage, Col. George Clark, Jerry McAuley, Bishop Thoburn and Samuel Hadley.

Mr. Twichell's tribute to his long-time friend and colleague in Christian service, Dr. George Leon Walker, is as just a characterization of the great leader who has gone from us as it is beautiful. Not too much can be said with reference to the patience and courage which he has exhibited during these last four years of incapacitation. Whenever we met him there was the cheery smile and an eager interest in what was going on in the world, though he relied chiefly on his faithful son Williston for the interpretation of his thought. Through all this long period of discipline his Christian faith has burned brightly. Sometimes discouraged, as any one would be under the circumstances, he has, nevertheless, always responded to words expressive of the goodness of God and the comfort of Christ. We have seen his eyes fill with tears at some allusion of this sort. Nor did he lose his power of expressing disapprobation. During the last call which we made upon him some one mentioned a minister whose oratorical pyrotechnics are more conspicuous than the weight of his thought. Dr. Walker's emphatic and prolonged shake of the head showed his estimate of the man.

In view of the occasional assertion that conversions have become less frequent during recent years, it is worth noting that in three pastorates, including about thirty years, the late Dr. J. E. Twichell, who died at Northampton last week, received 1,480 members into church. We have seen no record in this respect of his other pastorate and it was interrupted by his absence as an army chaplain. But undoubtedly the number to be added would carry the total considerably above 1,500. Even if the additions by letter are included, as to which we are not informed, Dr. Twichell must have received, at the least, from 500 to 700 new converts into the church as the result of his labors. This is not a discouraging record and those of some other ministers are similar. And Dr. Twichell was not in the least a sensationalist, in either preaching or methods. He would have been the last man to take pleasure in the mere number of converts. Another secret of his success as a pastor was the emphasis he laid upon the prayer meeting. The meetings at the Dwight Place Church, New Haven, when he conducted them, were looked upon as models by the students of theology at Yale.



## George Leon Walker in Hartford

By Rev. Joseph H. Twichell

Within little more than half a year the ancient mother church of Hartford has been bereaved of both its ministers. Aug. 8 died Dr. Lamson. On the 14th of the present month Dr. Walker, pastor *emeritus* since 1892, when failing health enforced his retirement from active service, also fell asleep. By both events our general community was affected with an unusual sorrow and sense of loss. In the circumstances of the leave-taking in the two cases there was, however, a great contrast. Dr. Lamson's call hence was most sudden and unprepared for. For four years Dr. Walker had lain in a feeble and helpless condition expecting the hour of his departure, which he and all knew could not be far off.

When in a moment Dr. Lamson was gone, we woke to consider, as naturally we had not done before, what we thought of him, how large his worth in our esteem and how high his deserved place in our affection. But during the long period in which Dr. Walker, and ourselves with him, were in waiting for his release, we had time to reflect much upon him and to discover the impression of himself—of his gifts, his character, his work—which he had made upon us, and our feelings about him altogether as the result of the previous thirteen years of his fellowship with us.

One conclusion we reached in consequence, in which we were united, was that declared by Dr. Parker, for forty years honored pastor of our Second Church, when in a communication to the *Hartford Courant*, the day after Dr. Walker left us, he wrote: "In the long line of ministers who have served in the pastorate of the First Church in this city, Thomas Hooker stands first and foremost, I suppose. In my opinion, Dr. George Leon Walker stands next to him in rank of greatness." That was, indeed, saying a great deal, but it was a judgment from a highly competent source, soberly pronounced, and probably will stand.

From the time of his settlement in Hartford Dr. Walker passed in a remarkable manner into sympathy and communion with its historic memories and particularly under fascination of the personality of his mighty predecessor. No one beside had ever done so much to illumine the work achieved by Hooker in his day and to exalt his title to lasting renown as, incidentally to the quarter millennial of the old church in 1883, did he. For intellectual power and independence, conjoined with virile force of spirit, he was himself distinctly of the masterful type.

In matters on which a course was to be taken it was eminently characteristic of him to think for himself, to work out his own result and in simple, unconscious courage to order his position accordingly. Of this his memorable sermon at the seventy-fifth anniversary of the American Board in 1885 and the part he bore in the strenuous debates that occurred at some of its subsequent meetings were illustrations.

But here in Hartford we had already

learned that he was a strong man of just that sort, whose mind was his own and who, where his convictions were concerned, did not shrink from the initiative. To be sure, he came to us in his mature prime and as a man of established reputation, yet, even so, it was extraordinary how soon he obtained in our community at large the deference accorded to those felt to be of competent judgment in affairs and wise in counsel.

In a singularly graceful and appreciative published tribute to Dr. Lamson at the time of his death Dr. Samuel Hart, an eminent Episcopal clergyman, then professor in Trinity College, speaking of the place that in the brief period of his residence in the city he had won in the public regard, said:

Dr. Lamson's predecessor in the pastorate had gained an almost unique position among us. "I think that in some way we expect one who holds that pastorate to be our first citizen, taking the lead in matters which have to do with the religious and moral welfare of the community and holding for it a real connection with all its past history. . . . Dr. Walker is still among us, and we hope that he knows how universally he is recognized as a man of leading position and influence among us, how gladly we recognize all that we owe to him and how strong a hold he has upon our affections."

Few, I am confident, will challenge the justice of the statement that no minister of any Hartford church in modern times has carried the measure of weight as a citizen that George L. Walker did—Horace Bushnell alone excepted.

With this strong man came to us a strong preacher, upon which fact there is small need to dwell, for the knowledge of it is not confined to Hartford. Intellectually, his pulpit work was of a very rare order of excellence. His sermons were abundantly mixed with brains. There was always a thoughtfulness and an ability in his handling of his subject that compelled the respect of his hearer, whoever he might be. Moreover, in point of literary art, his preaching was of a quality equally rare. His style was marvelously lucid and incisive, and exhaled the flavors of culture. Professor Lounsbury, Yale's most distinguished English scholar, who was wont often to hear him during his pastorate in New Haven, once told me that more than any other preacher he had ever listened to he revealed in his use of language intimacy of acquaintance with the English classics; that not infrequently he could identify the very mine from which the choice gold of his speech had been extracted.

But these things concern the secondary elements of his pulpit power only. The principal secret of his effect as a minister of the divine word of course lay deeper—in the intense conviction of the evangelical truth with which he was penetrated. He believed, therefore he spoke. Regarding him, at least, it was never by any surmise that he did not wholly mean what he said, or that he was keeping back some part of what he thought. His veracity was of the kind that could be felt, and he was transparently fearless.

In the extract cited from the pen of Dr. Hart there is reference to the hold Dr.

Walker gained on our affections. A very strong hold, indeed, it was and, it may be allowed, unexpectedly so. Whoever was thrown in with him in the ways of life casually, or only a few times, must probably have judged him rather unlikely—less likely than most, perhaps—to inspire attachment in private social relations. His manner was uncommonly reserved and distant. While this was doubtless to some extent due to the ill health with which from his youth he had contended, it must presumably have been also of his constitutional make. He was naturally undemonstrative. During the five years of his New Haven pastorate we of Hartford, though we had not infrequently met him, had none of us grown into anything more than half acquaintance with him. And when he entered our circle we expected that, though he was a great addition to us, we should find him socially somewhat indigestible, which we did for a time, but only for a time. It did not take us long to discover that this inexpressive man was as full of the milk of human kindness as he could hold. Little by little, in ways fondly remembered but that it would be difficult to describe, it leaked out that under that severe seeming outside beat a heart of unbounded overflowing good will and of most generous appreciative sympathy.

I can never forget how, going one day into the study of the late Dr. Burton—ever and to this hour dearly beloved—I was hailed with: "I'm glad you've come in! I've got something to show you—a note from Walker!" Dr. Burton had just preached the sermon at the funeral of our revered neighbor, Rev. Myron N. Morris of West Hartford, and the note, which he proceeded to read to me, was one Dr. Walker had written, to say how thankful to him he was for the manner in which he had opened the theme of that good man's virtues. It was extremely cordial in its tone, and it ended thus: "What a pity there are so few of whom such things can be, and only one man who can say them."

"Twichell!" exclaimed Dr. Burton, slapping the note down on the table, "a Frenchman couldn't beat it!"

Well, in short, by one token and another, we were presently made aware that in our new associate was a plentitude of the paternal sentiment toward every one of us, and we all fell in love with him—the more deeply by reaction from our first impression of him. And so it went on thenceforward, our love ever growing, till at last, while he lingered stricken amongst us, called of his Heavenly Father to endure the long, weary trial of strange affliction, it mounted to an infinite, yearning tenderness. A soul wealthier by nature and by grace in the tempers of gentleness and fellow feeling and magnanimity than he had never been vouchsafed to our companionship.

His sympathies and his compassions were wide-ranging and, though he confessedly had a peculiar skill in ministering the consolations of the faith to broken hearts, were not confined to humanity. It was a beautiful disclosure of

his inward character and life—of his religion and as well a notable event in the Christian annals of Hartford—his preaching, as he did in 1891, a splendid sermon, full of pathos and marked by all his felicities in discourse, on the duties we owe to dumb animals. This sermon, entitled by him *Our Humble Associates*, was afterward published as a tract by our Connecticut Humane Society and has since been distributed by the thousand, nor is it the least worthy monument of its author.

The quality of mercy was ingrained in his spirit. If I may be permitted another personal reminiscence—it was in June, 1895 (so my note-book tells me), that I went to him on the unwelcome errand of asking him to give me the facts relative to a certain man's misdeed in the somewhat remote past, with which facts he, as pastor, had been acquainted. I explained the reason of my request—that it was not a private one, but official and compulsory. He heard me through, was silent for a minute or two and then, with more emotion than I had ever seen him manifest before, answered: "Yes, I know all about it, but, Twichell, I will not tell it to you or to anybody. That wrong was repented of and forgiven, and I will do nothing to impart the knowledge of it, or to keep the memory of it alive."

He, however, undertook himself to speak a word in a certain quarter, whereby the object of my coming to him would be served. As I was leaving and we stood in the door, he said, in a softened but very earnest tone: "What should you and I do if there wasn't any forgiveness of sins?"

What wonder that this scene, witness of the thoughts in which he lived before God, has remained with me from that time as representative of the man, and that it came back to me when I looked on his dead face.

### Christ Preaching \*

REMBRANDT'S ETCHING

BY ESTELLE M. HURLL

In a courtyard inclosure of a populous city district a small circle of listeners surround a preacher. It is an informal assembly, largely of humble folk, who sit or stand in easy attitudes on the pavement. The preacher stands on a piece of stone coping, which lifts him well above the level of his audience and enables him to look down into their attentive faces.

In front is a woman sitting on the ground, holding a babe in her arms, while a little fellow sprawls beside her drawing on the sand with his finger. Though we cannot see her face, we know that she is an absorbed listener. A pathetic looking man beyond her is trying to take in the message in a wondering way, and a long-bearded man behind him is so aroused that he leans eagerly forward to catch every word.

There are others, as is always the case, who listen very stolidly, as if quite indifferent. Again, there are two who ponder the subject thoughtfully. One of these is a young man behind the preacher; the other sits in front, crossing his legs and supporting his chin in the palm of his hand.

On the speaker's right is a group of

\* The fourth article in the series *The Life of Christ in Great Works of Art*.

pompous looking men, who seem to be listening critically. Evidently they are here to find fault rather than to gain any benefit for themselves. But the preacher pays no attention to them. He looks right down into the face of the mother of the two children. He has something specially for her, and his expression is full of the gentleness of a true child-lover. His hands are lifted as if in blessing.

He is like, yet unlike, the other people of the company. Evidently he lives among them as one of them, a plain man. Yet the spirituality of his countenance and the dignity of his bearing set him apart. He is their teacher, at whose feet they sit in humility.

As a work of art Rembrandt's etching of Christ Preaching is worthy to rank beside the Hundred Guilder print. It is much less grand in effects but there is something beautiful in its simplicity. The isolation of the central figure and its height make the composition easy to grasp, and the figures circle about in unbroken line. Our illustration is reproduced from an original impression in the Boston Museum of Fine Arts.

The type of Christ is the one common to Rembrandt's works—a gentle peasant, with a face almost pathetic in its expression of sympathetic earnestness. The artist did not try to make the Saviour's face beautiful, with regular classical features, after the manner of the old Italian masters. He did not even think it necessary to make his figure grand and imposing, though he showed he understood how to do this in the Hundred Guilder print. Something better than beauty and grander than dignity he sought to put into his pictures, and that was a gentle expression of love.

Our picture is an effort to imagine how things would look if Christ had come to Amsterdam in the days of the artist. Rembrandt was a supreme interpreter of human life and character, nowhere more at ease than among the common people. He knew that human nature in Holland in the seventeenth century was in no wise different from the human nature of Palestine in the first century, and he used the one to interpret the other. His pictures helped to bring the personality of Christ into close touch with his Dutch contemporaries. They are a vivid commentary on that passage of Scripture which declares that Jesus Christ is "the same, yesterday, today and forever."

### From Day to Day

BY ALLEN CHESTERFIELD

Good cheer seems to be one of the essential elements of a successful ministry, and the absence of it is a pretty sure sign of the downward grade. A newspaper man whose special business it is to keep the run of church movements told me, not long ago, that whenever he noticed some extremely pessimistic utterance on the part of a minister, he himself considered it high time to investigate the condition in the discouraged brother's parish, and in nine cases out of ten trouble would surely be found. Indeed, the reporter declared that he had gotten his first "tip" of the approaching resignations of no less than a dozen ministers through public discourses of their own that were keyed to the minor chord. Only the other day I had a letter from another reporter, a part of whose work also

has been the collection of religious items, and he was exulting over a change of employment. "To spend hours every day," he wrote, "in gathering religious news among the most pessimistic crowd of men I know of—ministers—is enough to give any man the blues."

No doubt both these estimates of ministers are hardly fair, for it is proverbial that no jollier company of men gets together than a ministerial association, when once they stop discussing theology and, with their legs under the same mahogany, proceed to swap stories. But I fancy that some ministers, at least when they are by themselves and are led to open up their hearts to a solitary listener, draw the picture of modern religion in somber colors and convey the impression that they themselves are the victims of despondency.

In this connection I sometimes wonder whether ministers in their dealings with representatives of the press realize how quick these bright fellows are to take the measure of the ministerial demeanor and general attitude. If the minister hankers for notoriety, the reporter is on to the fact in an instant. If, on the other hand, the minister is accustomed to withdraw into his shell and to wrap about him the folds of his professional dignity, he doesn't help forward the kingdom of God by that habit, and he certainly doesn't exert any saving influence upon the unregenerate reporter. It surprises and grieves me now and then to find out what an icy front to reporters certain prominent ministers present who have always seemed to me the embodiment of grace and courtesy. On the other hand, there are ministers, like Dr. Henry van Dyke, busy ministers, too, whose reputation throughout New York newspaperdom is of the first order. It strikes me that such a good name among newspaper men is worth having, to say naught about the Christian aspects of the matter.

Possibly one reason why even ministers are not always in the saintliest of tempers is that they are human and subject to all the ordinary infirmities of the flesh and a constant procession of book agents and life insurance men besides. But I saw the other day in the *Church Economist* a little article by a minister giving the rules which he had observed in order to preserve good health. I was especially struck by this one—he had made it a point, when attending ecclesiastical gatherings, never to take part in discussion on minor matters. He said he knew that if he kept still somebody would be sure to say practically what was in his mind, and so he spared himself the little wear and tear incidental to perfunctory debate and saved himself for the larger issue.

There is a deal of philosophy in that practice. The late Dr. Quint was the master of it to perfection. He would never waste his powder on the trifles of discussion. He would let the other fellows make the motions to go into executive session, or to ask the janitor to open a window in the gallery, or that the dear brother who had just read the delightful paper on the testimony of the Assyrian Monument to the Historicity of Esther be requested to furnish a copy of the same for publication. Dr. Quint knew that the assemblage was just teeming with men who would rise to the levels of the ordinary occasions and to whom the making of a motion was a delight second only to a donation party, but when all the routine business had been disposed of, or when the brethren had become tangled up in a knotty parliamentary or ecclesiastical question, how dear old Doctor Quint loved then to rise and say, "Mr. Moderator," and, with a few clear-out sentences, scatter the fog and let in the light. On the whole, if a man really wants influence in religious assemblages that is the better course, and, as I previously remarked, it's more healthful.



## Present Day Tendencies in Journalism

An Interview with Mr. Edward H. Clement, Editor of the Boston Transcript

By GEORGE PERRY MORRIS

Several recent events in the realm of journalism have made English-speaking peoples interested in certain ethical issues involved in the present pursuit of the profession. The circumstantial charges by Mr. J. A. Hobson, respecting the venality of the South African press and the responsibility of the capitalists of South Africa in fostering race hatred there; the forced resignations of anti-war editors on London journals, who dared to suggest that the diplomacy of Mr. Chamberlain might not have been of the most tactful and conciliatory sort and that the Boers might be right; the sudden change of position respecting American expansion Philippineward by certain American newspapers; the recent testimony before a Massachusetts legislative committee respecting the amount spent by promoters of industrial and speculative enterprises in purchasing not only space in the news columns but opinions in the editorial columns of some of the Boston journals, are facts which are not conducive to peace of mind among those who believe in free and honest speech as essential to the preservation of democratic institutions, and who cherish high ideals for the journalistic profession.

When, in addition to these facts and over against them, we have the spectacle of between three and four hundred thousand people subscribing to a journal which is heralded as a *Christian* daily newspaper, and as such, of course, above selling its opinions, it does not seem inopportune to inquire just what are the working principles of one of the papers which the people of Eastern New England recognize as approaching nearer the ideal than the majority of American newspapers. To this end an interview with Mr. E. H. Clement of the Boston Transcript was sought last week.

In commenting upon the experiment of the *Topeka Capital* under the temporary editorship of Mr. Sheldon, Mr. Clement could not speak of it as a success viewed from the working journalist's standpoint, and the conversation soon turned to some of the larger aspects of the life of the profession. I quoted to him Robertson Nicoll's recent statement that the severance between the Church of Christ and the literary and journalistic worlds of Great Britain was very nearly complete. "This does not mean that authors and journalists are non-Christians," says Dr. Nicoll, the editor of *The British Weekly*, *The Bookman* and *The Expositor*. "Many of them are Christians of an earnest and undogmatic kind. But they find no attraction for them in the churches of whatever name. They are not moved by the opinion of the church, and they reject, often in silence, much that in the churches passes as undoubted and primary truth."

Mr. Clement said that he considered that this would about as accurately describe the situation in this country, which, if an accurate diagnosis—and few, if any, men in the two countries are better informed than Dr. Nicoll and Mr. Clement

—is a symptom that the doctors of the church should set about studying and prescribing for immediately. It is a situation analogous to and quite as portentous as the fact that groups of wage-earners and the proletariat at any time will cheer the name of Jesus and respond to his ethical ideals, but for the church which claims him as its leader and inspiring life these men have little or no regard.

As to the better education, better equipment for their work, better personal habits and greater stability of character of the rank and file of the newspaper workers of the country now than in the days of his youth, when Bohemianism was rampant and many of the reporters and editors were graduates from the composing-rooms, Mr. Clement is certain. But that great personalities now use journals as organs of opinion to voice convictions, or that editorial utterances have the weight which they formerly had, or that the ideals of the profession are as high as they used to be, he doubts. The predominance of business ends; the influence of "commercialism," the disposition to follow rather than lead public opinion are dominant, at least in most of the great city newspaper offices of the country, and this, I take it, not so much because of inherent depravity of the men responsible for it as because the change of title to newspaper properties is creating the same ethical problems in their administration that are raised when an industrial property passes from the hands of an individual or a firm to a corporation with many shareholders.

Men like Horace Greeley and D. C. Ford, with ideals, owning properties, could sacrifice advertising or subscribers in following what they conceived to be a right course, and if suffering came they bore it solely or chiefly. But a newspaper owned by stockholders and managed by directors with varying degrees of ethical sensitiveness and willingness to forego income for the sake of declaring the truth is not so steadily held to courses of rectitude, consistency and prophetic service. With the newspaper as with the manufactory, as its complexity of administration and ramifications of responsibility increase, the chances for decision on fine points of ethics multiply to be settled rightly or wrongly, and directors of newspaper corporations as representatives of varying interests often sanction what they would not sanction as individuals. It is precisely here that the strain will come on the men who hereafter are to administer the *Youth's Companion*. Mr. Ford had high ideals, spared no expense in carrying them out, and losses of advertising and subscribers were matters of unconcern to him if incurred in obeying duty. But now these issues must be faced with the thought in the minds of several men that revenue for certain agencies of religious and philanthropic work must be kept up to a certain point, or those agencies will decline.

To the exploitation of newspapers as money-making properties Mr. Clement

unhesitatingly attributes the relative decline in the profession during the last quarter of a century, this decline in spiritual power being coincident with a striking gain in the physical equipment of the newspaper office, a better news service, more rapid manufacture and distribution of papers and more specialized ability in the various editorial and administrative posts of importance.

Mr. Charles A. Dana of the New York *Sun* once said that "whatever divine Providence permitted to occur he was not too proud to report," and Mr. Clement agrees with him in thinking that the readers of the *Transcript* should know when murders are committed, when suicides occur and when divorces are granted. But the governing principle with him and his staff is that the test of their professional ideals is not so much in *what* they report and interpret, but in *how* they report and interpret, and in the relative value placed upon news after it comes to the office for publication and comment. Hence the readers of the *Transcript* are never lured into reading suggestive details of crime, nor ever made to feel that a prize fight is of more importance than the discovery of an ancient and long-buried Greek statue by the students of the American school in Athens, or the production of a new play by Rostand in Paris or by Irving in London.

Literature, art, philanthropy, religion, applied science, industrial organization and development, happenings in London, Paris, Honolulu and Siberia, as noted by staff correspondents, or the unrestrained expression of opinion by its readers on all matters of human thought—all these are given their due share of the space of the paper, as well as the customary discussion of politics, crime and legitimate personal news.

Moreover, the paper, more than any other in the country probably, acts as a mediator between the suffering and the unfortunate and the comfortable and fortunate classes of the community, and this mediatorial work gives the paper a humane quality that endears it to its readers and inspires respect and confidence in its character as a whole. Scores and hundreds probably of maimed, diseased, temporarily and permanently incapacitated wage-earners and formerly well-to-do men and women, through the appeals published in its columns by reputable citizens cognizant of their needs, have found that financial aid and human sympathy from the healthy and the wealthy which has tided them over periods of destitution, pain, inability to get work and has enabled them to decently bury their dead. Mr. Clement was trained in his youth on the New York *Tribune*, and one of the articles of Greeley's professional code, as set forth by another of his former lieutenants, Mr. Dana, was: "Be as considerate of the weak and friendless as of the powerful."

Mr. Clement is a staunch upholder of the theory that "the personal equation" counts quite as much in journalism as in

any profession, and that this equation will determine the policy of the paper relative to rejection or acceptance of advertisements quite as much as in the acceptance or rejection of news and in shaping the editorial policy. If men are content to derive income from certain forms of business they will advertise them in papers which they own, and if not then they will not. But he insists that it is a matter on which there is a chance for difference of opinion among men equally sensitive to ethical distinctions, and one upon which it is difficult to formulate a general policy.

While there is considerable about present day journalism and general political conditions which Mr. Clement deplores, yet he is certain that the world is getting on, and that the race and the nation are improving, not deteriorating.

### Chicago and the Interior

#### The Congregational Club

The subject Monday night, at the Palmer House, was the treatment of delinquents. The speakers were experts. Prof. A. W. Small of the University of Chicago pointed out the share in the production of crime which may be charged to society through the temptation it places in the way of the criminal. He made the startling statement that ninety nine per cent. of what each person is due to environment, or the influence of others. Colonel Torrance, superintendent of the Pontiac Reformatory, said that not less than eighty-five per cent of the boys sent to that institution are so trained that they become good citizens. In showing how the administration of criminal law in Chicago and Illinois may be made better, W. S. Forrest, Esq., one of the leading criminal lawyers of the city, emphasized the immense improvement which has taken place within the last twenty-five years. He bore witness to the high standards of the bar, to the integrity and purity of the criminal lawyers as well as of the judges, and said that the chief temptation now is in permitting the state's attorney to employ inexperienced men, who can be obtained at a low price, as his assistants. Judge Tuthill of the juvenile court gave it as his opinion that for first offenses children should rarely be convicted. Nor would he send them to reformatories. He would put them under the care of a "prevention officer," often a woman, who takes the place of the parent, or aids the parent in the discharge of his duty, sees that the child is in school and brought under good influences, and gives needed advice and encouragement. The judge always takes time to "lecture" the delinquent and to make it clear to him that he is to have a chance to save himself from a criminal life, and that a repetition of wrongdoing will be very serious. Of over 700 cases thus treated, only about 200 have been arrested a second time. Two distinguished men were guests of the club, Gen. O. O. Howard, who was received with cheers, and President Frost of Berea.

#### House to House Evangelism

Experience has proved in the case of K. A. Burnell of Aurora that there is no better way to awaken an interest in the Christian religion than by visiting people at their homes. In the rural districts this is slow work. But its results have invariably been encouraging. Although seventy-six years old, Mr. Burnell proposes to give a year to an evangelistic campaign among the homes of Wisconsin. Formerly a citizen of that state, he left it forty-three years ago to enter upon the large service he has since rendered the cause of the Master. His strength undiminished, his zeal in Christian work unabated, he hopes to organize house to house campaigns in each county, and to make, himself, not less than 1,000 visits each month. He has never been late, has

never missed a train, or failed to meet an engagement in his more than forty years' service. Only once has he been laid aside by illness. His support has been provided for by wealthy friends in the East so that he has been free to give his time to the work he loves best. He goes to Wisconsin under the auspices of the International Sunday School Association, of which Mr. Jacobs of Chicago is head, and through that will easily secure an introduction into all evangelical circles. That Mr. Burnell may continue to bring forth fruit in his old age is the prayer of friends who have long known him and who recognize his devotion to his Master and his love for his fellowmen.

#### Dr. Thain on John Fliske's Book

Mr. Fliske's book, *Through Nature to God*, was the subject of an elaborate and appreciative review at the last ministers' meeting, by Dr. Thain, editor of *The Advance*. He took the ground that the author failed to show how evolution produces the human soul, but admitted that his contributions to the existence of a personal God are of great value.

Chicago, March 24.

FRANKLIN.

### Last Week at Hartford Seminary

#### THE NEW PROFESSOR

Following soon after the inauguration of Professor Paton in January, Hartford witnessed Tuesday, March 20, the inauguration



PROF. D. B. MACDONALD

of Prof. Duncan Black Macdonald as professor of Semitic languages. For the last eight years Professor Macdonald has been associated with the seminary in the chair into which he has now been inducted. He was born in Glasgow in 1863, and graduated from the university of that city, receiving his Master's degree in 1885 and B. D. in 1888. The same year he was licensed by the presbytery of Glasgow. He was a scholar of the university in 1887, and a fellow from 1889-1890, teaching and studying Orientalia at the University of Berlin. In 1892 he received a call to Hartford, and took up his work here the same year. In 1893 he again increased his equipment in the study of Egyptian in London and Arabic in Berlin.

The inauguration services were opened with Scripture reading and prayer by President Hartranft. Mr. Rowland Swift, in behalf of the trustees, inducted Professor Macdonald into the chair, after which the inaugural address was given on *The Development of Muslim Jurisprudence*. Justice cannot be given to the careful and scholarly research and exquisite literary style reflected in the address. A wholly inadequate outline is as follows:

The lecturer treated his subject, first, with regard to the nature of Muslim law—which deals with all questions of life; second, Muhammad the legislator; and, third, the early Muslim law. For this the *Qur'an*—the Word of God—was the first source; the decisions of Muhammad the second; the common law of al-Madina the third; and the common

sense of the judge—roughly speaking, equity—the fourth. Muhammad was a legislator pure and simple. His usage was based upon the common usage of al-Madina and upon specific revelation, always forthcoming to meet any given case. Then came the gatherers of traditions concerning his usage and ruling; then lawyers proper, correlating these traditions into a system of law—resulting in the four great schools of the present day. These have settled the broad principles of law, and determined its bases, eventually becoming the *Qur'an*, the usage of Muhammad, analogy from these, and the agreement of the Muslim peoples. In the Muslim world today there are two codes, canon law—that of the schools—and civil law, the first dealing with private affairs and ritual, the second with the affairs of man with man, judging in accord with the customs of the country and the will of the rulers. They now lie between a dead past and a hopeless future. The real future is not theirs. Law is greater than lawyers, and it works in the end for justice and life.

Professor Macdonald will shortly publish in the Scribners' Semitic series a volume entitled *Development of Muslim Jurisprudence and Theology and of the Muslim State*.

#### THE CAREW COURSE

Hartford should be congratulated in securing Rev. A. J. Lyman, D. D., of Brooklyn to deliver its course of Carew lectures this year. The general subject is: *Preaching in the New Age, Its Office and Art*. The first of the series of six was given last week Wednesday. At the beginning Dr. Lyman paid a high tribute to the late Dr. Lamson, in words fraught with significance: "Noble minister and true gentleman"; and it was Dr. Lamson who struck the keynote of the present lectures when he said, "Lyman, just tell us how you have found it yourself."

The lectures are the outgrowth of talks with and letters from seminary men here and elsewhere, representing the 1,000 theological students in our land. Dr. Lyman presented a noble defense of theological students, which thrilled his hearers in view of the present trend of criticism. He continued: My main helps in preparing these lectures have been you, my fellow students, and instead of coming to you from the point of view of the subject, I propose to come to the subject from your point of view. A list of forty-four questions from students was then read, showing the wide range of vital problems, seeking for solution in the minds of theological students of today. Stripping away all that is pertinent to other forms of professional and Christian activity, Dr. Lyman said that we shall find the residual elements remaining divide themselves into two main groups of *fac ora*, both of which are indispensable to Christian preaching. The first group refers to preaching as an art. Preaching is not simply soliloquy, telling people what you think; nor merely stating what the Bible tells, with its thought of the infinite disclosed through divinely selected and inspired human development of a thousand years. Preaching is telling all this so that it will reach, move, convince, persuade, win, save somebody in your audience.

The second group of factors refers to preaching as an incarnation. In the glowing and profound conception of preaching as a reproduction of Christ, however, mere professionalism sinks out of sight, mere art is forgotten. Didactic utterance seems to be only the outside shell and vestibule for this thrilling, vivid, blood-red thing, in which the eternal Word—the Son of God—becomes himself reproduced, in some dim sign and token at least, in the word of man, in the roused human personality which pours itself into the human and spoken syllables.

In this intuition of the true spiritual content of Christian preaching the profounder elements unite. The deeper philosophy of life in its relation to language comes to the surface. Intellectual processes, literary structure, vocal utterance, manner, gesture, all be-



come molds which the nimble, fluent, surcharged personal spirit at once creates and fills, so that the result suggests at least, and if God will may in some slight way recall and even embody, the tone, the cadence, the spirit of the Man of Calvary, the Christ of God.

The second lecture of the course, with the subject Preaching as an Art, was given March 28. Other subjects will be Preaching as an Incarnation, The New Age and Its Relation to Preaching, The Preacher of Today Preparing His Sermon and The Preacher of Today Before His Congregation. C. E. W.

## Dr. Abbott's Criticism of Missionaries

BY A FORMER MISSIONARY

May I be allowed a word of good-humored protest against a certain type of friendly criticism of missionaries, exemplified by the article in *The Congregationalist*, Feb. 15, by Rev. Edward Abbott, D. D. Facts unquestionably exist for all of the criticisms in the article—save one—but it by no means follows that the inferences drawn from them are always just or pertinent.

In all this type of criticism there is more or less prominent "a certain condescension," which treats missionaries as a distinct and curious type; neither clerical fish, flesh, nor fowl, but distinct in habits of life, thought, and, in the present case—alas that it should be said—morals also. Time was when great distance from home and extreme isolation possibly rendered the missionaries more or less of a distinct type. Today their experience and knowledge of the world, and their acquaintance with foreign types of thought and cosmopolitan usages, is, at least, equal to that of any equally representative body of ministers in one of our own Eastern states. Nor can they now be dealt with fairly as a peculiar people, grievously and always in need of enlightenment as to their frailties and follies. They are an integral part of our home clergy, with the accidental difference that their lives are cast in *partibus infidelium*—not superior in faith or devotion, yet, surely, not inferior in common sense or the "common virtues."

A criticism precisely on the lines of that in your recent issue might be written with equal pertinency on any portion of the clergy at home—let us say on the ministers of Boston. As one's mind runs back over the wide company of men who in the last thirty years have occupied the pulpits of the churches, great and small, of all the varied denominations of the city, and recalls the limitations of some, and the follies of others, and the weaknesses or worse of one here or there, with the unbroken flow of the torrent of hostile criticism by outsiders during all that time, how easy it would be to write that "the Christian people of Boston would far better have had fewer ministers, and stronger and abler ones," or to say, "We are afraid that the ministers of Boston are not always as careful with regard to the homely moralities as they ought to be." And yet might not any of the goodly company who in the pulpits in Boston today to their own Master stand or fall be pardoned a feeling of warm indignation at a generalization like this last?

As a matter of fact, of these two criticisms of the missionary body, the latter needs no word of answer from any source. The present pertinence of the former, with its suggestion to missionary boards and secretaries that "a great many mediocre men and mediocre women who would be failures at home have been sent to the foreign field," may be judged from the fact that for the last ten years those who have gone abroad have been picked men and women, and for the most part of the choicest and ablest of the graduates of our schools.

It is not only, however, the presence of this "certain condescension," or the lack of perti-

nence of an occasional generalization, that gives an unpleasant flavor to this type of criticism, but its complaisant underlying assumption.

It is safe to say that none of the exiles from home for the gospel's sake in the great East could read without something of bitter amusement the familiar words of Dr. Abbott, "I am of opinion that the missionaries ought to know what these criticisms are and to defeat them by careful attention to the points named." Would that he and the world knew that from the time the missionary passes west of the Golden Gate, or east of Suez, these self same criticisms, with many others, are dinned, with ceaseless iteration and variation, into his ears by those unfriendly to missions until the day when he is gathered to a land where for the first time he is regarded, not as "one of those missionaries," but as an ordinary sinner saved by grace—criticisms, too, generally prefaced, like those of this article, with the familiar words, "A sea captain said," "A customs broker told me." Gashmu saith it!

If a friend tells you that you, as a minister, belong to a class that is often injudicious and unpractical, and that is not always so careful as it ought to be with regard to the homely virtues, you bear it with equanimity and reflect upon its application to your own case. If other candid friends repeat the observation at frequent intervals, it loses something of its first pungency and helpfulness. But when, after a hundred iterations of the opinion, the hundred and first critic begs you to give careful attention to the same circumstance, you are conscious that a certain sensitiveness threatens to assert itself on the entire subject.

We have no doubt that the article by Dr. Abbott was kindly and generously meant. The missionaries, like the ministers of Boston—it must be confessed with sorrow—have laid themselves open to its strictures. Much of what it says is justly and temperately put. And yet, on behalf of those who speak seldom for themselves, may I be allowed to offer this word of deprecation of the general type of friendly criticism that it represents?

## Comment on the "Sheldon" Daily

The *Capital* idea, modified, improved, persisted in, with good journalistic ability, proper facilities and sufficient capital, ought to lead to a reform movement among the metropolitan dailies.—*The Standard*.

The principal objection to the Sheldon newspaper is that it is Confucian rather than Christian. Like the golden rule of Confucius, there is the absence of evil rather than the aggressiveness of good as in the Christian golden rule, and through it all runs a paternal spirit that is of the Orient rather than the Occident.—*The Universalist Leader*.

What kind of a newspaper has Mr. Sheldon succeeded in making? We should say, in a general way, that it is greatly inferior to our best religious weekly papers. His work is not marked by the breadth of information, the insight or balance that characterize journals of this class, while it very decidedly reveals a disposition to advocate fads of various sorts.—*The Watchman*.

We do not agree with Mr. Sheldon's apparent principle in editing either the news columns or the advertising columns; he seems to think that the editor should decide what the people ought to know and give them only that. We have more faith in the people and less in the editor, and would, therefore, have the paper tell its readers all that is going on in the world that has any significance, and employ his editorial judgment, first in determining the relative importance of different events, and next in giving to them such interpretation as he thinks just and right. As a type of journalism, therefore, we are not able to accept the *Topeka Capital*, under Mr. Shel-

don's editorship, as an ideal of what a daily journal ought to be.—*The Outlook*.

While I admire Mr. Sheldon for having the courage of his convictions, I venture to say that I think he makes a mistake when he passes upon the principles of Jesus to point out the application of them by showing how the business man should run his business, the lawyer manage his politics or the editor edit his paper, as Jesus would. Doubtless Mr. Sheldon is better equipped to edit a newspaper than most men who have never tried it, but I do not wonder that men who have had years of experience in the business and may be as conscientious as he resent his attempt to show them how. . . . No man who has not the expert knowledge and years of training and experience is in a position to solve the problem of applying Christian principles to business.—*From a sermon by Rev. C. H. Cutler of Bangor, Me., a classmate of Mr. Sheldon*.

## Mr. Sheldon's Estimate of His Work

From a private letter just at hand from Rev. C. M. Sheldon we take the liberty of quoting a few sentences, which reveal the ends which he has had in view throughout his experiment in journalism. With much of the current harsh comment on Mr. Sheldon and his motives and ideals we have no sympathy. The main criticism to be passed on his paper was upon its deficiencies. To its excellences, in point of purity and Christian sympathy and aggressiveness, all should do full justice, and we earnestly hope, as Mr. Sheldon suggests, that out of the present agitation of the subject will come vast improvements in daily journalism.

Mr. Sheldon writes: "I have no hard feelings towards anyone who differs from my views of the results of that week's stumbling trial. I am willing to leave the main result with the people. If, in the near future, an army of young journalists will arise to give us a distinctively Christian daily I shall feel as if, perhaps, the present discussion helped to give us better dailies. If my paper was dull, or stupid, or lacking in what the newspaper men call 'news,' it was, at least, perfectly clean from Tuesday morning to Saturday night. . . . So far as I could make it the paper had not one line in it that could not be read aloud in the family circle, or in a church prayer meeting."

## Christian Work and Workers

Wellesley College has just been promised \$100,000 by John D. Rockefeller for the permanent endowment fund provided the alumni raise \$96,000 with which to extinguish the balance of the indebtedness of the institution, \$60,000 of which have already been raised or pledged.

The receipts of the American Board for the first six months of the present fiscal year amount to \$304,008, a gain in donations of \$24,010 and a gain in legacies of \$28,378, which, with the amount given for the decrease of the debt during the period, shows a net increase over the same period of last year of \$62,192. The income during February was divided thus: donations, \$41,968.02; donations for the debt, \$13; and legacies, \$4,634.05.

Next Sunday evening at Park Street Church there will be a meeting in the interests of Fisk University, Nashville, Tenn. The pastor, Dr. Withrow, will preside, and addresses will be made by Hon. A. H. Wellman, Mrs. Julia Ward Howe and Dean J. G. Merrill. The Jubilee Singers will be present to aid in the musical service. This opportunity to hear Mrs. Howe and the fine double quartet from the university, which will not much longer be in this vicinity, is a rare one.

Make yourselves nests of pleasant thoughts.—*Ruskin*.

## The Home

### Love and Spring

Love has been here in the night; and today  
The city is overwrought.  
The streets are thrilled with a strange perfume,  
And life is stopped in silence and bloom  
Too sweet for thought.

Love has been here in the night; and today  
The ache of it is deep.  
For even the pale little eager moon  
Comes up from her tree-tops hours too soon,  
For she cannot sleep.

Love has been here in the night; and today  
The world is overstrained.  
It is only the spring? Ah, yes, but Love  
Has left a joy in the heart thereof  
All unexplained.

Spring, thou art only a measure of time  
In happy nature's sight;  
It is Love that burns his path through snow  
To open earth's heart; and Love, I know,  
Was here in the night.

—Alice Archer Sewall.

**True Hospitality.** Some of us are so situated that we cannot be hospitable in the common acceptance of the term. We have no homes where we may welcome friends and acquaintances. We look about us and see beautiful homes into which a guest rarely enters—large houses, perfectly adapted for entertaining, which remain closed to all but the home circle the whole year round; and we wonder why the large heart and the large house do not always go together. We grieve because we are denied the opportunity of being hospitable. But there is a sense in which the hospitable heart can manifest itself even without a house. We can be kind and generous to the opinions of those we meet, yes, even to their peculiarities and their weaknesses. We may not agree with their views, we may even feel that they are wrong or foolish, but, nevertheless, we can listen to that which deeply interests them, we can open our hearts to the confidences which it is a relief to them to give us. A young girl said: "It does me good to see Mr. Brown. He knows so much that I should be content just to listen to him, but somehow he always gets me to talking and, what is more, he makes me feel as if he really enjoyed talking with me." Could she have better described a truly hospitably-minded person?

**Watches for Servants.** It is a hopeful sign for the domestic service problem that a leader like Mrs. Emmons Blaine of Chicago is trying to remedy a great evil—the over-taxing of servants. She intends to apply to her household the labor union rules, and the division of labor usual at sea. Hereafter her servants are to be called upon for only eight hours' labor per day, and are to be divided into regular "watches." One watch will go on duty at 6 A. M. and work until 2 P. M. The other is to begin then and work until 10 P. M. Cooks, parlor-maids, laundresses, butlers, footmen, coachmen—all are included. Whether there is to be extra pay for overtime work—if, for instance, Mrs. Blaine should remain at an evening entertainment until after ten and someone should have to sit up to admit her; or if after reaching home she should wish to make a Welsh rarebit and

need the attendance of a servant—is not stated. Such perplexities are hardly likely to trouble the average family, however. Mrs. Blaine's case is distinctly exceptional. She is so wealthy that the cost of doubling her staff of employes means little to her. Most persons could not afford it. Moreover, most persons have learned that the fewer servants they have, consistently with comfort and health, the better off they are and the more home feeling prevails. But this influential woman's disposition to deal fairly with her servants, and her willingness to make this social experiment, are worthy of all praise.

### Courtesy in Children

BY GRACE DUFFIELD GOODWIN

People of other countries criticize with great severity, and with justice as well, we are forced to admit, the behavior of American children. They are said to be the worst-mannered children of civilization, and we are pointed to the obedient German boy or the gentle Japanese girl by way of contrast. As a matter of fact, we all know scores of little gentlemen and ladies, products of refined homes and careful training. These are the children who are not permitted to make themselves terrible in public, and who are therefore overlooked in the generalization. Upon such children as these the reputation of America is to rest, if we are not to be known as a nation of bores. This is the oak of the future, and it seems a far call from that to the acorn of the present, which consists in requesting your boy to stand when his mother enters the room, to lift his hat as soon as he ceases to wear an elastic band under his chin and to avoid using the coarse tones and coarser talk of the street children. Each thing is so very small, the conflict over it is sometimes so disproportionately large, that it is well to remember the magnitude of the result.

A brilliant preacher recently left the city pulpit which he had occupied but a short time because, as one of his parishioners expressed it, "he had never learned little boy manners." At table he was uncouth, in conversation abrupt, in general manner awkward and brusque, in personal habits careless, yet in the pulpit he was a man of force, sincerity and intellectual ability. An old lady of ninety, when told of his failure, remarked, "If he had a mother, she is the one to blame."

It is a truism to say that the incitement to courtesy in a child is courteous treatment of that child. An ill-mannered little guest in the household of a woman of many cares was won to much better behavior in two weeks' time by the application of this principle, and that without a word of fault-finding. The proverbs of all time insist that riches beget riches; love begets love; like begets like, says science; courtesy begets courtesy—let it stand so, for the analogies are conclusive.

There are people who disdain to say, "Excuse me," having hurt a child; who take child service for granted, omitting the "thank you" of recognition; there is here and there a pastor who overlooks the timid greeting of the child who saw him at dinner or tea when the minister was a welcome guest in the lad's home. The boy remembers, pulls off his cap,

and is amazed to see no response in the face he thought he knew. Then he goes home and says, defiantly:

"Mamma, why should I take off my hat to Dr. B—; he doesn't even look at me." The answer to this is difficult, to say the least.

Coarse tones are more of a problem, for boys learn them from each other, and the healthy young animal exults in noise. It was wisely managed by the aunt of a bright lad of ten, who had been making day hideous with unearthly sounds, to the great discomfort of guests on the piazza. The opportunity for which the aunt was waiting came quickly; a lady near her said, "Why do you permit Francis to make such vulgar noises?"

The wise woman put her hand upon the shoulder of the listening boy, who, beyond everything, aspired to be a man. "Francis is only a child," she explained, "and he does not realize how silly and ill-mannered this seems to grown people. When he outgrows his babyhood, he will not think of doing this."

Francis flushed and fled; his aunt told me she never heard the sounds repeated.

Sometimes children seem simply perverse, when there is something more behind. A well trained, small boy of eight was walking beside his father, who noticed with surprise that the child never lifted his hat, although he had been carefully instructed. Inquiry, suggestion, command, failed to reveal the secret of the obstinate discourtesy. At last it came out that his school teacher, a learned man, but a man whose half-Indian blood was to blame for his wholly barbaric manners, had forbidden the children in his class to greet him or each other in the conventional fashion. The small boy, told at home to obey his teacher, was in a very hard place, and was doing the best he could. Luckily for him and his future, he had a wise father, who saved punishment until he could gauge the need for it with accuracy.

One thing more. It is a mistake to expect children to conform perfectly to drawing room conventions; too much "mann-r" is as bad as too little "manners." The ordinary polite usages of the home should be the rule for every member of the household, great or small, and from great to small as well as *vice versa*.

### The Interference of Cornelius

A CAT TALE

BY HATTIE LUMMIS

The father and mother of the minister's wife were to celebrate their golden wedding in the fall. The minister's wife herself told Beth about it, at the same time describing the weather-beaten farmhouse where the old couple had spent most of those happy fifty years, and the quaint New England village where her own childhood had been passed.

"This wedding's going to be quite an affair," said the minister's wife. "Mother's as excited as if she was going to be married for the first time," and she laughed a little. "Her folks are coming from all over the state, and some clear from Maine."

"Of course you'll go too," said Beth, lifting her serious eyes.

"O dear no!" cried the minister's wife,



with another laugh that ended in a sigh. "Why, the fare for the round trip is twenty-two dollars and a half. That would buy the children's winter coats and hats," she added, just as if Beth had been grown up, and could appreciate the anxious economies of mothers. It was singular how many people made the same sort of mistake when talking with this twelve-year-old girl.

"But folks have to take vacations anyway," said Beth, wisely.

"Not vacations that cost so much money, though," cried the minister's wife, shaking her head as if to shake out a tempting thought that had lodged there. "No, I mustn't think of it. Of course I should like to see the old place again—and the little room where I used to sleep when I wasn't any bigger than you are, Beth—and father—and mother. They call me their baby yet," she added, smiling brightly through her tears. "Doesn't that sound silly when I've four babies of my own?"

Beth had come to the parsonage to borrow the last week's paper for her mother. She went home with the paper under her arm and a new idea fermenting in her busy brain. "Don't you think," she asked her mother, anxiously, "that we could raise enough money for Mrs. Williams to go home to her own father's and mother's wedding?"

"I'm afraid not, dear," said Mrs. Fuller, dolefully. "There's the new church carpet not paid for, and the missionary collection to be raised and the preacher's salary a little behind. Your father feels pretty poor this year, taxes are so high, and most of our folks are in the same straits. To be sure, there's Miss Watson. She could pay it all and never feel it."

"I'm going straight up and tell her about the wedding," cried Beth, jumping to her feet. "Mustn't it be lovely to be rich, so you can help people whenever you like?"

Perhaps this is not the idea of wealth which appeals to the most of us. Certainly it did not seem to appeal to Miss Watson. She listened to Beth's recital with an unsmiling coldness that blighted the girl's enthusiasm as a frost blackens the flowers of summer.

"I really shouldn't have thought," she observed, presently, "that Mrs. Williams would have put you up to this."

Beth sat up straight and gasped: "O, she wouldn't! She never. I thought of it myself."

"I should look on it as really sinful," said Miss Watson, pressing her thin lips together, "for a minister's wife to spend that amount of money on selfish pleasures when there's so much to be done in the Lord's vineyard. As for weddings, it's my opinion they're silly enough to start with, without repeating the folly. And then calling her their baby!" sniffed Miss Watson. "The mother of four children. Ridiculous!"

Beth stumbled toward the door, blinded by angry tears, but Miss Watson's sharp voice pursued her. "Sinful and silly both. That's what I think. You may tell Mrs. Williams I wouldn't give the value of a newly hatched chick for such a purpose."

Beth went home and sat in a disconsolate huddle on the front piazza. Her throat ached with the sobs she choked

down. "I don't see why she had to be so cross," she told herself. "I wouldn't have minded if she'd said no nicely."

Something purred at her elbow, and Beth turned to stroke her pet, Cornelius, but, instead, she jumped and screamed. A bunch of yellow down dropped from the cat's mouth to the piazza, struggled a little and then, propping itself up on two stem-like legs, peeped piteously. It was a chicken, a damp, frightened chicken, dizzy from its travels, perhaps; but quite unhurt.

Beth picked it up into her apron and ran to her mother, who held up her hands in astonishment.

"Now, where could he have stolen that from?" she said. "Mrs. Mellen's, maybe. She's the only one I know of in this neighborhood who raises chickens."

But Mrs. Mellen disclaimed all ownership in the bunch of yellow down, and Mrs. Deacon Potts, to whom Beth went next, shook her head and said she guessed the chicken must have fallen from the sky, as no one around, as far as she knew, had that sort of fowls.

Beth had just returned home and was telling all this to her mother, when Cornelius slipped through the fence and, marching up to his mistress, dropped something at her feet. Beth screamed again. "O mamma, mamma, look! He's got another."

"And he'll get a good whipping, too," said Mrs. Fuller, indignantly, starting in pursuit of Cornelius, who was under the piazza in a twinkling. Beth picked up the new comer and examined it curiously. In every respect it was the counterpart of the first chicken, just as yellow, just as frightened and absolutely uninjured.

It is a story hard to be believed, and yet it is an actual fact that three more times that same day did Cornelius start out on a foraging expedition, and three more times did he return carrying a chicken. When Beth awoke next morning another wail was peeping dimly in the wet grass of the front yard. Thus unexpectedly Beth was provided with a brood of six fine chickens, which, as Mrs. Deacon Potts said, seemed to have dropped from the sky. "Coming just when I wanted to get some money for Mrs. Williams," Beth told her mother, in awed tones; "it makes me think of Elijah's ravens. It does, truly."

In spite of the lack of maternal care, no chickens ever fared better than these six. They ate their numerous meals out of a blue china bowl, and at night were put to bed in a nest of soft rags. Beth spent considerable time calculating how much they would bring in the fall, how far that sum would go toward paying Mrs. Williams's fare home, and what means could be devised for raising the necessary remainder.

One day these dreams ended abruptly. Mrs. Fuller came home from the sewing-circle looking distressed. "I'm just upset," she told Beth. "You'll feel awfully, too, but the sooner you know it the better."

"Why, what's the matter?" cried Beth, thinking of a dozen dreadful things.

Mrs. Fuller hastened to explain. "At the circle today Miss Watson began to tell how she started out to raise chickens this spring, the first time for years.

Somebody gave her a setting of extra fancy eggs, but only six of 'em hatched."

"O!" quavered Beth.

"She said that one day, when they were about two weeks old, one of the neighbors came in and said she'd seen a big black cat running off with a chicken in its mouth. When they went out to look there was just one chicken left, and in the morning that was gone too. I could scarcely hold my head up while she was talking," sighed Mrs. Fuller in conclusion.

There was no help for it. Beth cried all the time she was packing her happy family into a covered basket, and when she reached Miss Watson's her eyes were unbecomingly red. Her task was all the harder because Miss Watson did not recognize these ungainly, pin-feathered chicks as the treasures she had lost. When she began to grasp the meaning of Beth's explanation, she actually turned pale and dropped into a rocking-chair.

"Do you mean to tell me," she asked, huskily, "that your cat brought them to you without hurting them?"

"Yes'm. He did, truly," said Beth, almost crying again, for she thought her word was being doubted. "And I wanted some money for Mrs. Williams so much; I thought perhaps the Lord was using Cornelius just as he did Elijah's ravens."

"Yes, yes. I don't wonder. I never thought," said Miss Watson, rocking very fast, "that I'd be taught my duty by a cat. A black cat, too," she added, explosively, as if the color were a strong obstacle.

Beth only stared, unable to follow the windings of her thoughts.

"Take those chickens home, child," said Miss Watson. "Raise them and sell them for what they'll bring. I'll put enough with it to pay Mrs. Williams's fare back to that silly wedding. Now don't say a word," she cried, sharply, as Beth's lips parted. "If you want to thank anybody thank Cornelius. A black cat, too," said Miss Watson, shaking her head solemnly. "It's surely enough to set a body to thinking if the Lord has to use such instruments to carry out his plans."

### The First of April

The Infant Earth one April day  
(The first of April—so they say),  
When toddling on her usual round,  
Spied in her path upon the ground  
A dainty little garland ring  
Of violets—and that was Spring.  
She caught the pretty wreath of Spring  
And all the birds began to sing.  
But when she thought to hold it tight  
'Twas rudely jerked from out her sight;  
And while she looked for it in vain  
The birds all flew away again.

Alas! The flowering wreath of Spring  
Was fastened to a silken string.  
And Time, the urchin, laughed for glee  
(He held the other end, you see).  
And that was long ago, they say,  
When Time was young and Earth was gay.  
Now Earth is old and Time is lame,  
Yet still they play the same old game:  
Old Earth still reaches out for Spring.  
And Time—well—Time still holds the string  
—Oliver Herford, in "The Bashful Earth  
quakes," etc.

For TANGLES see later page.

## Closet and Altar

*If any man will come after me, let him deny himself, and take up his cross and follow me.*

The crosses of life—you all know what they are. There are crosses of uncongeniality and ill-temper, people with whom we live every day saying and doing irritating things; can we take these up in love, repressing the sharp word, and making allowance? There are crosses of mislaid plans; can we accept them in the large spirit of faith that to those who love God all things work together for good? There are crosses of drudgery and routine, crosses of waiting and enduring, crosses of pain and weakness; can we so subdue our rebellious self, so bend to the perfect will of God as bravely to glorify him by bearing these? . . . They are crosses which every grain of selfishness in us contributes to make heavy and irksome, but which it is ours to lighten and make natural by the love of Christ.—*John F. Genung.*

You like to behold and even touch the cross; but alas! when the command comes to you to bear it!—*Fénelon.*

While the mother of James and John asked honor for her sons, Jesus was thinking of the cross. In the light of the event, which was the true glory—sitting on the right hand of an earthly king, or sharing the cross of Christ? And is the cross less honorable now than then?

The flesh ever seeks to be glorified before it is crucified, to be exalted before it is abased.—*Martin Luther.*

Choose thou, my Lord, for me  
The cross that I must bear.  
Let all its sorrows be  
Thy choice and care.

Its burden of distress  
Let thine own love allow.  
Its weight and weariness  
Apportion thou!

Lest I complaining lose  
Thine unknown thought of good;  
And some fair crown refuse  
Of perfecthood.

Nor let me dread the way,  
Though burdened I must fare,  
Since thou, my staff and stay,  
Art with me there.

—I. O. R.

The way to heaven is by Weeping-Cross.  
—*English Proverb.*

For the use of the world and the glory of God cross-bearing is not enough, but cheerful cross-bearing. To be burdened and rejoice—that is the enviable life that draws men to its Lord.

Forgive me, Lord, that I have made for myself so many crosses which thou hast not appointed. My sins are heavy on my back, and my refusals to take up the cross which thou hast given have only brought me heavier burdens of my own reckless choosing. I confess my sin, and ask thy pardon and thy help to relieve me of all needless weight, to give me my own proper cross, and to enable me to carry it with cheerful heart and full assurance of thy loving care. So counsel me and lead me in the way, and sustain me ever for thine own love's sake. Amen.

## The Passing of Self

A little book by John F. Genung bearing this title was recently issued in the "What Is Worth While Series." Especially appropriate for Lenten reading is the following searching passage on self-denial:

The trouble with shallow views of self-denial is that too often they do not invade self at all. Indeed, not infrequently such so-called self-denial is a subtle feeder of self. I think it must be so whenever it is practiced for the sake of self-exaltation, or self-discipline, or self-culture, whenever, in fact, it has any center in the person practicing it. . . . Think how it was with those old anchorites and ascetics of the early centuries who inflicted upon themselves such incredible discomforts. They are regarded as peculiarly holy men; and, indeed, I do not wish to judge any individual of them.

But when we see St. Simeon Stylites, for instance, dwelling for thirty years on the top of a pillar and bowing down in prayer twelve hundred times a day, we cannot help asking what he expected to accomplish by it and who was to get the benefit. When we see Pascal, wearing a hair shirt and reproaching himself as sinful every time he relished what he ate, we ask if that was the kind of death-in-life he wanted to keep up always. There were doubtless pure motives struggling for expression here. But I think he expected some day to exchange that hair shirt for a white robe and to have good things to eat and to receive heavenly rest and bliss in the bargain. I think St. Simeon Stylites not only felt rather proud of his austere distinction here, but expected to take a particularly high and honored place in heaven, where he would be comfortable enough all through eternity to more than pay—infinity more than pay—for those thirty years of self-torment.

Well, then, if this was true, these men were simply making an investment, and a richly paying one, too. They had not really given up comforts; they had only postponed them. As for self, then, they had not let go of it at all; in postponing ease and comforts to a future state they had not given up desire, or will, or anything that belonged to their real personality. . . .

Here is the real distinction. If by giving up something you want, after all, to benefit yourself; if the thing sacrificed is intended, in whatever shape or after however long circuit, to return to your own advantage again—your giving up is not self-denial. You have relinquished the outward object, but the self, with its eye to the main chance, with its thrifty disposition to trade a smaller good for a greater, has stayed by you all the while; it has not been invaded at all. If, on the other hand, you are absorbed in some good cause not your own; if your supreme desire is to have the will of God or the good of your neighbor prevail; and if, in the pursuit of that desire, you are oblivious of what becomes of yourself, making no provision for your ease or your reward at any expense to your worthy quest—why, then, you have got outside of the self-orbit; you are moving in a new sphere, wherein disinterested love and devotion, not hope of reward, is your motive. You have denied self by forgetting self.

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## The Conversation Corner

**D**EAR CORNERERS: I stumbled upon a curious, little old geography the other day, entitled, "A Book for New-Hampshire Children, in Familiar Letters from a Father." This edition was published at Exeter, N. H., in 1834 by Francis Grant, and printed by J. C. Gerrish, the first having been apparently printed in 1823. The name of the author is not given—probably some one in Exeter will know. I am sure the book will be remembered by many of your grandfathers and grandmothers, who were "New-Hampshire Children," as aged children of other states remember "Peter Parley's" books.

The author's endeavor, as stated in the preface, is "to descend to the level of the infant understanding, and at the same time to write in tolerable English." He seems to have succeeded in both these points, even though the "level of the infant understanding" might then have been somewhat lower than it would be among our New Hampshire children today! I will quote a sample of his style, taken from the first letter:

I shall shew you that you ought to be very thankful, that you live in New-Hampshire; and I shall tell you how you ought to behave, now while you are young, and how you must conduct yourselves, if you grow up. I expect you will like my letters very much, and read them a great many times over, till you can almost say them out of the book. But before I write again, I wish you to be sure and learn to count a hundred; to tell which is your right hand; and which is your left hand; which way is north, which way is south, which way is east, and which way is west, from the place where you are. You must ask your mother, or sisters, or some other kind person, to teach you these things; and do not fail to be very good children till you have another letter from your

AFFECTIONATE FATHER.

He closes a later letter, "I wish you to learn from your mother or some other person, which way is northeast, which way is southeast, which way is southwest, and which way is northwest," and in the margin of another page is this valuable suggestion, "You can find out how long a mile is, by asking who lives a mile off." Now this is not to be laughed at, for these matters are always a bother to little children, to begin with, and I have no doubt that if the scattered sons and daughters of the "Old Granite State" are sure of these fundamental facts of direction and distance, as well as the difference between the right and left hands, it is owing to the early influence of this book. The plainest descriptions are also given of town meetings, of courts and laws and punishment for wrong-doing, special advice being offered lest "boys, who throw stones, break windows, fight, steal, or do other mischief," should "be taken and carried away and locked up in gaol. You would make all your friends very unhappy, and besides you would be very unhappy yourself."

The frontispiece of the book is copied here. I think it is a fancy sketch—perhaps the "huge cliffs" at the entrance of the White Mountain Notch moved down to Portsmouth or Hampton, so as to get a glimpse of the sea. The two boys in dignified dress, who are perhaps "Rollo" and "James" (accompanied by "Mr. Holiday"), or possibly the sons of the author,

are discussing the scenery, including the sloop under close sail in the offing. But the most interesting illustration of the book is the little colored map of the state, with its county divisions, labeled *Hill Co.*, *Mer. Co.*, *Roc. Co.*, etc. Mountains and lakes are similarly abbreviated, as *O. L.* and *S. L.* for Ossipee and Sunapee Lakes, *K. M.* for Kearsarge Mountain, (in "*Mer. Co.*"), and *M. S. M.* for Moosehillock Mountain. There is not a hint of any railroad in the state, but there is a picture "of a very curious vessel called a steam-boat" on Lake Winnepesaukee, while it is declared that "great long flat boats pass up and down this river [the Connecticut], and carry as much as ten or fifteen wagon loads at a time." (How "many wagon loads" are carried, do you suppose, on one ordinary freight train on



I never form'd a scheme of happiness,  
But in the country was the scene.

a New Hampshire railroad? As to the capital of the state, it is said:

Things are carried from Concord to Boston, a great city in Massachusetts, and from Boston to Concord, in large flat boats that pass up and down the Merrimack. [In margin:] Boats do not pass on the Merrimack all the way from Concord to Boston. They leave the river after it gets into Massachusetts, and pass down what is called the Middlesex Canal, which is a long place from which the earth has been taken, and which has been filled with water on purpose for boats and rafts.

Now I will add two or three New Hampshire letters, beginning at the southwest corner town, adjoining Vermont—how often I used to cross from one state to the other on the ice or in a boat!

Dear Mr. Martin: . . . I send for the Cabinet some specimens which I have picked up in my rambles here and there. The white quartz, with black tourmaline embedded in it, I got by climbing Governor's Mountain in Vermont. I found it a serious business getting to the top, and quite as serious a problem devising ways and means to get down when I was once up. The green specimen is fluorite from a mine in Westmoreland, N. H. The yellow is sulphur, which I got from the hot springs in the Sierra Nevada Mts. The gray is pay-rock from the gold mines in Virginia City, Nevada, 1,000 feet from the surface. The glistening specimen is iron pyrites from Rowe, Mass. . . .

Hinsdale, N. H.

Mrs. F.

Thanks! Going up the Ashuelot to the

next town, we find an old member in a new home:

Dear Mr. Martin: The Ashuelot River has overflowed its banks. The water has come into our cellar, and put out our furnace fire, so we can't have any steam-heat. We have a fireplace in the sitting-room, in which we keep a roaring fire, so we get along nicely. The teams cannot get past the three houses below us, and it was fun to see the grocery man take his orders this morning, shouted to him from the window of a house on one side of the street, while he stood on the opposite side. The road on the other side of the river is entirely flooded. It looks some like Venice, but I would rather go to Venice than have Venice come here.

Winchester, N. H.

FREMONT R.

That reminds me of what a little fellow drawled out, on the banks of the same river (farther up), in a similar freshet, more than fifty years ago: "Father, what is the name of this river that goes swashing up and down the hills-er? Is it the Ashue-lot-er?" Two towns away, in this same *Ches. Co.*, is another member:

Dear Mr. Martin: I am not a Cornerer, but would very much like to be one. I am ten years old. I enjoy the Corner very much. I should like to know all about it.

Troy, N. H.

MILDRED S.

That letter specially interests me, for Troy is close to *M. M.* on the map, which means Mt. Monadnock, whose lofty sides I well remember climbing nearly fifty years ago, with a merry party of boys and girls—what a great time we did have! We went through Troy, and I remember our amusement at the answer of a farmer boy, when we asked how high the mountain was: "nearly 4,000 miles high," but he afterwards decided to substitute *feet*, and we went on. On the way up, we borrowed of a farmer's cow, homeward bound, a few quarts of milk, and the tradition of the expedition has always been that one of the party insisted on tying a quarter of a dollar in the cow's tail as compensation! Curiously enough, I have lately received from somebody a fine photograph of "Monadnock, from Troy," which shows the village so plainly that I can almost see where Mildred lives.

Dear Mr. Martin: I have not been to school for about a week, for I have had a cold. My kitty is getting quite large. I send — for the Corner Cot. We have the Sunday school every Sunday afternoon in a hose-house. There are about twenty in the primary class.

Amoskeag, N. H.

MARGUERITE J.

The singular thing about Amoskeag is, that although a prosperous suburb of the most populous city in New Hampshire, there is no hint of the city—Manchester—in our little geography. Neither is there any Nashua on the map, only the then town of "Dunstable."

But times change, and books change with them! The "affectionate father's" geography was all right in its day, but I have just spent a happy hour in looking over (with a little boy) the maps and pictures of a geography of the present day—*Frye's Complete Geography* (Ginn & Co., Boston). I wish all our members had it, to answer their ???, about anything in the world! The "New England edition" has township maps, and even a picture of the summit of *M. M.*! I keep it on the nearest shelf, turning to it constantly to know where your children live.

Mr. Martin

## Christ's Estimate of Men's Judgments\*

By Rev. A. E. Dunning

A large part of common conversation is the expression of men's opinions about others. This makes the newspaper interesting. This is what forms the life of political parties. This is at the basis of public opinion. When such conversation has no principles to rest on it degenerates into frivolous gossip. When it rests on false principles it generates suspicion, hatred, falsehoods and slander. Jesus stated principles for guiding men's judgments of their fellowmen which keep society wholesome, peaceful, aspiring. He declared that in his kingdom:

1. *Judgment of self must be first* [vs. 1-6] Human law is so complicated that a vast system of courts and judges is needed to interpret it. But to every question concerning human rights and duties each one can find for himself a sufficient answer in a single statement which a child can understand. "The whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself." Whoever judges himself first will find his own mistakes and sins greater by far than those of his neighbors, because he will be so much more sensitive to them. Does not the smallest particle which you can see in another man's eye feel like a beam when it is in your own eye? Get sensitive to your own sins and get rid of them before you sit in judgment on your neighbor.

Doing this, you will be penitent in your judgment. Nothing makes men meaner than giving attention to others' faults while they are indifferent to their own. The more attention they give to them the more disagreeable fault-finders they become. In this way a whole neighborhood is often made wretched and its people repulsive. But the man who looks at the virtues of others and at his own failures moves his neighbors to judge him kindly and helps them to live at their best. I have known a revival of great power to begin in a jealous and fault-finding community by one man publicly confessing his own sins.

By finding the beams in our own eyes, we become charitable in our judgments of others. That is a long step toward serving them nobly. A generous spirit is akin to a loving spirit.

Judging ourselves first makes our opinion of others discriminating. It cannot be charitable unless it is true. To treat unrepentant criminals as simply unfortunate, to appeal to the public for sympathy for them, is to cast holy things to dogs. It is dangerous as well as wicked to cast pearls before swine. They have no appetite for pearls. When they find the pearls are not peas, the givers may find the swine turning to rend them. It hurts society and dishonors God to treat wrongdoers as though they were righteous.

2. *The Father's feeling must measure ours* [vs. 7-12]. He who finds God a Father will have a kindly interest in God's children. Let us go to him and test his love by asking for what we most need. When we have experienced his love to us through his forgiveness and the gift of his Spirit to us undeserving, we know what love to men is. The "therefore" which introduces the Golden Rule is one of the weightiest in all literature. This single sentence of Jesus can no more be understood by itself than a symphony of Beethoven could be expressed by striking one of its notes on an organ. Enter the temple where the Golden Rule is inscribed through the gate of the Beatitudes. Pass through the description of a righteous man as compared with the character of God; through such a man's feeling towards men with respect to anger, passion, resentment, almsgiving and love; through all his feeling toward God in worship, prayer, fasting and filial trust, till you come at last to the Golden Rule. No one

but a Christian can comprehend it, for no other can judge men and feel toward them as God does.

Obedience to this rule in this spirit is the only solution of all the social problems which now command such general attention. The relations between employers and employed, the necessities, rights and duties in the family and in the community can only be settled when men so love one another that each seeks the highest welfare of the others. The Golden Rule is a heavenly enactment which can be obeyed only in a heavenly spirit, and which will bring into heaven all who yield to its spirit.

3. *Results show character* [vs. 15-20]. Our Saviour gives a plain test of men which never fails: "By their fruits ye shall know them." Where grapes are growing there are always vines. Figs are found only on fig trees. Only he who knows Christ by intimate fellowship can unerringly detect the false. But the test is sure. Holy character is the fruit of truth known, believed, obeyed and taught.

4. *Doing or not doing God's will determines destiny* [vs. 13, 14, 21-29]. Faith saves men. But it would not if it did not move them to obey God. "He that doeth the will of my Father" "shall enter into the kingdom of heaven." The narrow gate and straitened way are "doing his will." Can we know what that will is? Yes; "If any man willeth to do his will, he shall know."

There is a narrow gate and a wide gate, a straitened way and a broad way, and every human being enters and passes along the one or the other. To one of two ends every one is moving—either to the house anchored on the rock, which the storms have beat against in vain, or to the house smitten by the tempest, torn in pieces, swept away forever. This is the teaching of him who spoke with authority and not as the scribes. His sermon, which began with a "blessed," ends with a picture of ruin that is remediless. As in the book of Proverbs, so in the Sermon on the Mount two voices are heard, both saying, "Whoso is simple, let him turn in hither." One of them assures him that wisdom's "ways are ways of pleasantness and all her paths are peace." The other says, "Stolen waters are sweet and bread eaten in secret is pleasant." But the voice does not die away till the warning is spoken: "He knoweth not that the dead are there."

### A Church that Means Business

Following the law of business gravitation a young man who had been successful in the management of the country end of a big business came to the city to take a more responsible position in the same concern. The president of the company was a relative and was a member of the First Church, a wealthy, strong organization. It was natural for the young man to go where this kinsman and business associate went. But after a few Sundays he was missed from the congregation. "I haven't seen you at the First Church lately." "No, I am going to W— Church." "Why is this?" "Because I like to do business with

a concern that likes to do business with me. I went to First Church for several Sundays, but no one seemed to care much whether I came again or not. I then went for a Sunday to W— and they seemed very desirous that I should come again. So I went next Sunday, and some time during that week a man called on me with a chart of the pews and wanted to sell me one. I bought it and am going to settle down there." The young man, not then by profession a Christian, is now a deacon in that church, one of the well-known New England churches. A. J. R.

Every good act is charity. Putting a wanderer in the right way is charity. Removing stones and thorns from the road is charity. Smiling in your brother's face is charity.—Mahomet.

## When Hunger Calls

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\*The Sunday School Lesson for April 8. Text, Matt. 7: 1-29; Luke 6: 27-49. International Lesson, Precepts and Promises.



## Literature

### The Diplomat of Our Civil War

The latest volume\* in the American Statesmen series is about the late Charles Francis Adams. The author is the present representative of the same name. He has told the story of his distinguished father's career with unusual ability and success, and therein has rendered a distinct public service. Mr. Adams was one of the three or four men to whom primarily was due the victory over the Confederate States in the Civil War. Few have appreciated this fact properly, because the scene of his efforts was not the battlefield or the national capital, but the Court of St. James. It is commonly understood that he rendered important services, but the degree of their importance few comprehend. It was certain to become known in time and this volume makes it evident.

Mr. Adams was a typical New Englander, imbued with much of the Puritan spirit. He was an earnest anti-slavery man, although no extremist. Indeed, he was so well balanced and cautious that he rarely, if ever, went to extremes upon any subject. He was governed by shrewd common sense and high principle, and doubtless for these reasons was enabled to accomplish more than other men of greater impulse. As his diplomatic career of thirteen years was much the most important portion of his life, it naturally occupies the larger part of this work, and, although the narrative is restrained and free from unseemly eulogy, one cannot read it without a growing admiration of Mr. Adams's poise and sagacity, of his cool, keen insight into the successive problems which demanded adjustment, and of his remarkable adroitness, persistence, courage and unflinching dignity, both as a man and as a minister, in his intercourse with the English cabinet.

Such episodes as those connected with the famous order No. 28 of General Butler at New Orleans, the issue of the Emancipation Proclamation, the arrest of Messrs. Mason and Sillwell, the escape of the Alabama and the seizure of the two rams subsequently constructed for the Confederates by the Messrs. Laird, and the arbitration treaty later illustrate the strong British sympathy for the secessionists, and the disposition of the British government to go as far as possible towards aiding them without actually violating the letter of the law, and also reveal the tenacity and sagacity of the United States minister. The author has described these with clearness and force, and not without some expressions of caustic contempt for the shilly shallying of those who, for their own self-respect, should have been fair-minded and firm.

The Geneva award was the climax of Mr. Adams's diplomatic efforts and successes and, in a sense, is his monument. It was an immense triumph for him, in view of his previous experiences in England. The book brings out vividly once more the sturdy sympathy for the North of Messrs. Cobden, Bright, Forster and others, and the singular patience and fortitude of the English common people, especially the cotton spinners, who realized vaguely, yet positively, that the North was fighting their battle and that the rights of humanity were at stake. It is gratifying to learn that the author is engaged upon a much more elaborate and detailed biography of his father. This will be welcomed warmly when it appears, but we doubt if it can surpass very much in interest this condensed, but thoroughly satisfactory, production.

### Dr. Harnack's History of Dogma†

The seventh and concluding volume of the translation of this work, by Neil Buchanan, from its third German edition, embodies the

\* Charles Francis Adams. By Hon. C. F. Adams. Houghton, Mifflin & Co. \$1.25.

† Little, Brown & Co. \$2.50.

third book of the original, and discusses the threefold issue of the history of dogma, i. e., in Roman Catholicism, in Anti-Trinitarianism and Socinianism, and in Protestantism. The opening chapter outlines the historical situation, describing the development of Curialism, the organic characteristic of the Roman Church which treats the church and religion simply as an outward form of dominion and seeks to maintain and extend them, and also of the opposition to Curialism which inevitably sprang up, resulting in an attempt to turn back to the teachings of Augustine as expressing the true Catholicism of the fathers. Men like Wyclif and Huss represented these tendencies.

The actual issues of the crisis were different from what might have been expected and took the three forms already named. In Roman Catholicism there was a marked development of dogma resulting in the codification of medieval doctrines in opposition to Protestantism, notably in the decrees of Trent, preparing the way for the decrees of the Vatican. But there was also a movement of the critical thought of the sixteenth century which took the form of Anti-Trinitarianism and Socinianism and which antagonized Catholicism on the basis of the teachings of Scholasticism and the Renaissance, but without historic deepening or quickening of religion. Socinianism, thinks the author, nevertheless represents a vigorous advance in the history of religion, even if only indirect. Its influence was to simplify discussion, to help to substitute ethics for metaphysics as a foil for religion, and to point out that religious teaching must be clear and authoritative, and also it delivered the study of the Scriptures from excessive subjection to dogma, and inaugurated a sound historical exegesis.

In studying the issue of dogma in Protestantism the author identifies Protestantism too closely with Lutheranism, which is perhaps only natural for a German, but points out effectively Luther's criticisms of the dominant ecclesiastical traditions and dogmas and the value of his work in exalting faith and also indicates the Catholic elements retained by him in his system. No attempt is made to describe the whole scope of Luther's theology, but merely to bring out its significance, and therefore that of the Reformation, as related to the history of dogma. Dr. Harnack asserts that Luther's new view of the gospel forms a complete whole and was essentially a new system, with which the elements of the old which he retained are not in accord, and that he indicated what ought to be substituted for them. The volume closes a masterly production, remarkable for profound study, clear reasoning and a candid spirit. Its early volumes have found a ready welcome, and the completed work will long endure as a monument to the distinguished ability of the author and as an aid to the enlightenment and strengthening of Christianity everywhere.

### Religious

Rev. J. L. O'Neill, O. P., has written a volume called *Was Savonarola Really Excommunicated?* He answers this question in a scholarly study of the facts, insisting that the great preacher was not excommunicated, although a sentence of excommunication certainly was passed upon him. The point made is that he was not legally and ecclesiastically guilty of the offenses for which alone excommunication was the penalty, so that he never really was excommunicated, and that he was not treated quite as if he had been. This is a distinction without a difference to a certain extent, but not altogether. The author makes out his case in a temperate and well reasoned argument. [Marlier, Callanan & Co. 75 cents.]

*Civilization by Faith* contains several addresses by J. G. Woolley, broken up into short paragraphs but consecutively forcible. The purpose of the author is admirable, but nothing is to be gained by such extravagant

utterances as some in these pages. [Church Press.]

*One Year of Sunday School Lessons for Young Children*, by Florence U. Palmer, is an excellent work, adapted to aid parents and teachers to interest little children in Bible study, printed and illustrated prettily and in every way a good book for the home and the primary class in the Sunday school. [Macmillan Co. \$1.00.]

Two books for mothers are *Sunday Afternoons for the Children*, by E. Frances Soule, pointing out various methods of interesting and amusing children in Bible study and embodying also attractive hymns and poems. [Fords, Howard & Hulbert. 75 cents.]

The other is *Mother's Good Night Words to the Little Ones*, by Elizabeth Lascomb, in which a short religious talk for each day of the month, such as a mother naturally has with her little children, is printed attractively. [Dutton. 50 cents.]

The Century Co. send us *In Excelsis for School and Chapel*, containing 300 selections, mainly from the hymn-book, in *Excelsis*, but having Christmas and Easter carols and hymns for young Christians added. It is an excellent compilation. [35 cents.]

Another valuable little collection is *Congregational Hymns*, apparently compiled by Dr. William Salter, senior pastor of the First Congregational Church in Burlington, Io., for the use of his own people and containing several good hymns from his own pen. A number of prayers are appended. [E. C. Gnahu.]

The Evangelical Publishing Co. has issued *Best Hymns, No. 2*, a Sunday school hymn-book, the principal peculiarity of which is that it has portraits of the composers of some hymns. [25 cents.]

Messrs. W. A. Wilde & Co.'s pictures illustrating the International Lessons are finely executed and wonderfully cheap—a cent apiece for not less than ten copies. They will be appreciated highly.

The Church Economist Publishing Co. has issued several more of Novello's short anthems, among them three for use at Easter—*O Voice of the Beloved*, with words by Rev. Jackson Mason and music by H. J. King; *Awake, Awake, with Holy Rapture Sing*, by Rev. S. C. Clarke and J. E. West; and *I Am the Resurrection and the Life*, by Dr. Roland Rogers. They are well conceived and carried out and choir masters will do well to examine them. [15 and 12 cents.]

### Fiction

Mrs. Mannington Caffyn's story, *The Mixer*, is English in its scene and characters and presents some rather unhackneyed material in its types of individuality. But somehow the author fails to really grasp the reader's interest, and, although it comes very near to being a striking novel, it is only ordinarily entertaining. [Stokes. \$1.50.]

*The Cambrie Mask* is a queer story, by R. W. Chambers, vigorous in the delineation of character as well as in the description of incidents, and spirited in movement, but nowhere rising to any specially high excellence. It will answer for a railway journey very well. [Stokes. \$1.50.]

*A Man's Woman* is a new book by Frank Norris, certainly one of the most able, and at times brilliant, of modern American novelists. Like his earlier volume, *McTeague*, this is powerful and dramatic rather than pleasing. It describes a tremendous battle for supremacy between two intense individualities and shows great skill in the analysis of character as well as in description. Some things about it seem unnatural, but none the less it is a remarkable book. [Doubleday & McClure Co. \$1.50.]

The most sensational recent novel is *Aboard the American Duchess*, by G. L. Myers. It is fairly well written, but is a grim portrayal of the operations of a society of poisoners who carry out their schemes on an ocean yacht. The detective element is handled

weakly, but the story has some interest. Putnam. \$1.00]

Mr. A. T. Quiller-Couch has told pleasantly in *Historical Tales from Shakespeare* stories which Charles and Mary Lamb omitted from their *Tales from Shakespeare*, the two works overlapping in a few respects. Mr. Quiller-Couch has done his work successfully, making entertaining and instructive narratives such as boys and girls will be sure to relish. A good deal of history comes in, and the book will promote a genuine interest in the plays themselves. [Scribners. \$1.50.]

A dozen short stories by Charles G. D. Roberts are gathered into a book called *By the Marshes of Minas*. They deal with the Acadians and other Nova Scotians in the days when French and English were striving for supremacy, when the Indians were numerous and dangerous, and when the famous Black Abbe was a power in the land. Mr. Roberts has exhibited his familiarity with the natural scenery and the history of the region and the qualities of its early inhabitants, and also his customary grace and force as a narrator. [Silver, Burdett & Co. \$1.25.]

### Miscellaneous

A timely book is Principal W. H. Woodward's *Short History of the Expansion of the British Empire*, a conscientious and well-executed summary of English expansion and colonization, under the form of commerce and by conquest, from the Elizabethan age down to the middle of the present century. It should be read in connection with a more elaborate history, but it is valuable as an outline narrative and for purposes of reference. The account of the British and Dutch settlement in South Africa is especially timely, although it does not come down to date. We notice no slips of serious consequence, and the book will be appreciated. [Macmillan.]—The motive of reading, what books to read, how much to read, the use of note-books, the art of skipping, how to read periodicals, the use of public libraries and similar topics are considered by Mr. C. F. Richardson in *The Choice of Books*, a thoroughly serviceable little volume which will promote true culture and inculcate wise literary discrimination. It is the sort of book that young people will value. [Dutton. \$1.25].—Mr. W. M. Grinnell's *The Regeneration of the United States* supplies a study of our national characteristics with special reference to peril growing out of our political evils, the multiplication of trusts, etc., with a forecast of our regeneration due, as he assumes, to the purifying influence of our defeat in a war with Russia and Germany and manifesting itself in a greater development of individualism. He has written it plausibly, even if somewhat imaginatively. [Putnam. \$1.00.]

Sir William Crookes thinks that the wheat supply of the world is giving out, and delivered in 1898 an address on the subject to the British Association. Some of his observations called out criticisms, especially from Mr. Edward Atkinson, and the present volume, *The Wheat Problem*, is a fresh presentation of his opinions and an answer to his critics, to which Mr. C. W. Davis and Hon. John Hyde have contributed several chapters. The book is well worth the study of economists, whether the author's conclusions be accepted as wise or extravagant. [Putnam. \$1.25.]—The discussion of *The Stage as a Career*, which Mr. P. G. Hubert, Jr., has published, embodies sound sense and covers the subject carefully. It is free from prejudice and admits the obvious attractions and rewards of the theatrical profession, but it emphasizes the uncertainty of employment, the actor's lack of independence and of home life, the hardships of travel, and the peril to manners if not to morals. Its verdict on the whole is adverse to the stage as a field for young people to select for their life work. [Putnam. \$1.00.]

Mr. H. W. Dresser's *Voices of Freedom* em-

bodies studies in the philosophy of individualism. He is a reverent and earnest student of great themes which often elude his grasp. Some things which he says are true and important, but most of them have been said many times before. [Putnam. \$1.25.]—Dr. G. F. Butler's little book, *Love and Its Affinities*, falls to leave very definite impressions. It is a psychological study, analyzing and classifying the elements, kinds and uses of love, but not very precisely. It is an intellectual exercise on the author's part rather than a treatise to be read by others, and of those who read it physicians will be chiefly interested. [G. P. Engelhard & Co. \$1.00.]

A new book on the subject of physical development is Dr. R. H. Greene's *Healthy Exercise*, a discreet and practical treatise. Illustrations make its teachings more clear. [Harper & Bros. \$1.00.]—Dr. Francis Warner has added a useful volume to the literature of childhood, *The Nervous System of the Child*. It is not for physicians and nurses wholly, but parents and teachers may learn much from it, although primarily it is for the former classes. It is the work of an expert. [Macmillan Co. \$1.00.]

*The Story of Eclipses* has been told simply for general readers in a neat little handbook of the Library for Useful Stories, by G. F. Chambers. It is just the thing for intelligent young people. [Appleton. 40 cents.]—*Ramavana, the Epic of Rama Prince of India*, condensed into English verse by Romesh Dutt, is the latest volume in the Temple Classic Series. We cannot vouch for the fidelity of the translation, but the author possesses considerable power in English rhyming, and his production is spirited and interesting. [Macmillan Co. 50 cents.]—Mr. E. W. Kemble, in *Coon Town's 400*, has hit off some of the droller possibilities of colored life and character effectively, not without exaggeration, but also not without shrewd wit and fine artistic ability. [Life Publishing Co. \$3.00.]

*Mythology for Moderns*, by J. S. Metcalfe, apparently embodies papers from *Life*, together with its characteristically droll illustrations. It presents the humorous side of some of the ancient Greek and Roman mythology entertainingly. It contains both fun and satire, and much of the book is finely done. [Life Publishing Co. \$1.00.]—The *Harvard University Catalogue* does the usual work of such a volume in full and complete fashion, and is a striking summary of the attractions and opportunities of the great university.

### Notes

The book trade is booming this spring and publishers are busy and happy. The American historical novel especially continues in great demand.

Messrs. Sibley & Duiker have hit upon a happy idea, that of issuing in a neat portfolio copies of all the forty-eight full-page illustrations which appear in Professor Painter's *New History of English Literature*. They are portraits, views of the homes of authors, etc., and are well executed.

This year is to witness the opening of several boxes of old manuscripts at the British Museum, the Bodleian Library and elsewhere, given long ago by persons now dead, with the stipulation that their contents should not be read until 1900. Whether they contain startling revelations about the past or important additions to knowledge will be revealed in due time.

The portrait of Janice Meredith in Mr. Ford's novel of that name is not from an old miniature, as has been supposed, but is an ideal picture, the work of an artist friend of the author's aided by the latter's suggestions. Messrs. Copley & Cameron of this city have reproduced it in an enlarged size which brings out well its remarkable beauty. It will go well with the well-known portrait of the Countess Potocka.

A friend has sent us a page taken from a copy of this journal received by him in Russia in which our notice of the autobiography of Prince Kropotkin, the Russian anarchist and exile, has been "censored," apparently by being blotted out by printer's ink. But if this be a specimen of the censoring usually done, it does not accomplish its purpose. It is not very hard to read the words supposed to be blotted out. And the attempt to blur them is sure to provoke curiosity.

### The New Books

#### THEOLOGY AND ETHICS

A SUPPLEMENTAL BIBLE QUESTION COURSE. By J. B. Smith. pp. 148. J. B. Wattles Co. 50 cents.

Based upon questions originally printed in the *Sunday School Times*. Not intended as a substitute for other courses of study but to supplement them. Well adapted to impress the chief facts of Biblical history, biography, etc., in a practical fashion. A useful appendix offers suggestions for testing the value of the work itself to the scholar.

PROBLEMS IN ETHICS. By J. S. Kedney. pp. 252. Charles Scribner's Sons. \$1.50.

#### FICTION

DOINGS IN DERRYVILLE. By Lewis V. Price. pp. 212. United Society of Christian Endeavor. 80 cents.

A bright, entertaining and stimulating account, founded largely upon fact, of the moral and spiritual renovation accomplished by an earnest Christian Endeavorer in a New England country village where religious services had been abandoned. The story of Derryville might, and should, become that of scores of other villages.

THE CARDINAL'S MUSKETEER. By M. Imlay Taylor. pp. 357. A. C. McClurg & Co. \$1.25. A dramatic and exciting novel of love and adventure in the France of Cardinal Richelieu. It is well written.

A NEW RACE DIPLOMATIST. By Jennie B. Waterbury. pp. 367. J. B. Lippincott Co. \$1.50.

#### MISCELLANEOUS

OPPORTUNITY AND OTHER ESSAYS. By Bishop J. L. Spalding. pp. 228. A. C. McClurg & Co. \$1.00.

Most of the contents already have served as public addresses. In general they are statesmanlike in substance, temper and form. The last one, however, seems to misunderstand somewhat our situation in the Philippines. They are eminently interesting and practical, and the denominational allegiance of the author is only conspicuous in one of them, and then not offensively.

REMINISCENCES OF MORRIS STEINERT. Compiled by Jane Marlin. pp. 267. Charles Scribner's Sons. \$2.00.

ESSENTIALS OF FRENCH GRAMMAR. By Prof. C. H. Grandgent. pp. 401. D. C. Heath & Co. \$1.00.

A revision of the author's earlier volume amalgamating the grammar and the exercise book and enlarging the amount of practice work. The order of logical sequence is followed, but another arrangement also is suggested. Phonetic notation, a feature of his earlier work, is not retained.

HOME NURSING. By Eveleen Harrison. pp. 235. Macmillan Co. \$1.00.

Comprehensive enough for ordinary households, sensible and trustworthy. Such a book is of great help in dealing with the many slight illnesses to which every family is subject.

THE DOMESTIC BLUNDERS OF WOMEN. By a Mere Man. pp. 198. Funk & Wagnalls Co. \$1.00.

THE CHISWICK SHAKESPEARE: *King John*. pp. 114. Macmillan Co. 35 cents.

Byam Shaw's striking illustrations add greatly to the interest of this edition.

THE LARGER TEMPLE SHAKESPEARE. Vols. 7 and 8: *Henry VI.* Parts II. and III., *Richard III.*, and *Henry VIII.* *Troilus and Cressida*, and *Coriolanus*. pp. 422, 449. Macmillan Co. Each \$1.50.

FROM CAPE TOWN TO LADYSMITH. By G. W. Steevens. pp. 198. Dodd, Mead & Co. \$1.25.

#### PAPER COVERS

ORIGINAL RUM CONVENTION. By Lorin Ludlow. pp. 23. 25 cents.—HOW TO TELL A GOOD PICTURE. By C. H. Caffin. pp. 12. Curtis & Cameron. 10 cents.—CLOVER LEAF FLEDGE SYSTEM. By E. C. Rogers.—MOTHERS OF THE BIBLE. pp. 120. THE SHORTER LIFE OF D. L. MOODY. pp. 124. Bible Institute and Colportage Association. 15 cents each.—ROMEO AND JULIET. By William Shakespeare. pp. 192. Cassell & Co. 10 cents.

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Which is not prone to grudging,

From murmuring refined.

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 Mrs. Dinnie, Cleveland, O., 1.  
 Central College, Lexington, Mo., 7.01  
 Sallie R. Hatch, Hannibal, Mo., 10.  
 Edith M. Hawkins and Mother, 1.  
 Friend, Chicago, Ill., 10.  
 Mrs. Ruth Barnett, Chicago, Ill., 1.  
 R. F. Simpson, Wichita Falls, Tex., 1.  
 Three Sisters, Marston's Mills, 1.  
 Mrs. W. H. Ravenscroft, 1.  
 Howell M. Hayden, Oakland, Md., 50.  
 Friend, Barton Landing, Vt., 2.  
 C. A. Kimball & Family, Elgin, Ill., 2.50  
 Julia M. Gilman, 1.  
 Clifton Springs, N.Y., 10.  
 Ross R. Palmer, Oak Park, Ill., 1.  
 Theo. H. Paine, Pawtucket, R.I., 2.50  
 Y. M. C. A., Mt. Vernon, N.Y., 2.  
 Friend, Taunton, 10.  
 Cong. Ch., Marshfield, Vt., 10.  
 First Cong. Ch., Evanston, Ill., 13.62  
 Mrs. E. G. Thompson, Seymour, Ind., 1.  
 John W. Hart, Chicago, Ill., 2.  
 C. E. Soc. of Second Ch., Peabody, 1.  
 Baptist, Methodist & Cong. Ch., 1.  
 Putney, Vt., 10.54  
 The Widow's Mite, Pownall, Me., 50.  
 Friend, Higganum, Ct., 1.  
 John C. Evans, Le Sueur, Minn., 1.  
 T. B., 25.  
 Mrs. Meyer, Bridgeport, Ct., 1.  
 Mrs. S. A. Butterfield, Ayer, 1.  
 Emma Klingler, Schenectady, N.Y., 1.  
 O. E. Soc. Northford, 10.  
 Wilkes Barre, Pa., 1.  
 Friend, Camden, N.J., 1.  
 Class of Boys in First St. S. S., 1.  
 Lewiston, Me., 2.60  
 Westernford, Md., 30.  
 Mrs. W. R. Woolsey, Livingston, 1.  
 An Endeavor, Stoughton, Wis., 1.  
 J. F. C., Littleton, N.J., 1.  
 L. B. Long and Children, 5.50  
 Grace P. Lannor, Elk Ridge, Md., 50.  
 For Jesus' Sake, Hittchburg, 1.  
 Mary Fenton, Wakefield, 1.  
 Cassie Fenton, 1.  
 Jennie Gillis, 1.  
 E. B. Tibbets, Temple, Me., 1.  
 F. D. T., Nantico, Ct., 11.50  
 M. F. T., 1.  
 H. A. C., 1.  
 Jas. Thompson, Thorndike, 1.  
 Cong. Ch., Jun. & Sen. S. S., 1.  
 Wendell, 8.  
 Rivercus Marsh, New York City, 5.  
 Moorhead, Minn., 5.  
 Mrs. M. Weber and Mrs. Schwingler, 2.  
 Silberberg Bros., Niagara Falls, N.Y., 10.  
 H. O. McKee, Baltimore, Md., 10.  
 J. Armstrong, Chicago, Ill., 1.  
 Henry Cox, Burford, Ont., 1.  
 Mrs. Levi Reed, Syracuse, N.Y., 1.  
 P. E. White, Elizabethtown, Ind., 2.10  
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 Rebecca J. Mas, N. Chicago, Ill., 1.  
 Nellie A. Leet, Leominster, 1.  
 Cedarfield, Pa., 1.  
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 Erora Iona Albright, Akron, O., 10.  
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 Cong. Ch., Wauwatosa, Wis., 25.95  
 Widow's Mite, Mariboro, 1.  
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 Louisville, Ky., 1.  
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 Daisy Ferris, Ostrander, O., 2.  
 Cong. Ch., Charleston, 1.  
 Irving W. Metcalf, Kiyra, O., 25.  
 E. L. Jube, Newark, N.J., 25.  
 M. E. H., Elizabeth, N.J., 10.  
 Mrs. Chas. A. Ferry, Bath, Me., 1.  
 Fannerville, Vt., 1.  
 E. McC., Providence, R.I., 5.  
 Dwight Pl. Ch. Bible School, 24.64  
 New Haven, Ct., 1.  
 Whitewater, Wis., 1.  
 Waldo F. Winslow, Ware, 1.  
 Miss C. M. Lippert, Bath, Ill., 1.  
 Donation, Uhrichville, O., 1.  
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 Portmouth, O., 4.95  
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 Grand Rapids, Mich., 1.  
 Mrs. H. R. Peck, 1.  
 Mrs. B. M. Cullen, 1.  
 Grand Rapids, Mich., 50.  
 E. F. H. Cleveland, O., 52.  
 Mary Dameron, Fitchburg, 25.  
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 Bangor, Pa., 1.  
 J. W. Hall, Cincinnati, O., 1.  
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 Ella M. Webber and Mrs. Geo. W. Webber, Ionia, Mich., 5.  
 A. M. W., Bangor, Me., 1.  
 A. Wagner, Manville, R.I., 1.  
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 Rev. J. Role, W. Barnet, Vt., 1.  
 Jones Whiting, Fitchburg, 1.  
 Mrs. S. M. Weston, 1.  
 The Buck Children, Reading, 1.  
 C. M. Plymouth, 1.  
 E. H. Davis, Loominster, 1.  
 August Radanorsky, Bridgewater, 5.  
 Cong. Ch. and Soc., Hartford, Vt., 10.58  
 Mrs. A. N. Kellogg, Hartford, Ct., 5.  
 Six of Mr. True's Children, 1.  
 Chicago, Ill., 1.  
 Mrs. John Holton, Troy, N.Y., 2.  
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 Geo. Cummings, E. Orleans, 2.  
 Clay Center, Kan., 50.  
 St. Louis, Mo., 25.  
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 Union Cong. Soc. Haverhill, 1.  
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 Western College, Oxford, O., 50.  
 M. M. Chatterton, 1.  
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 Cong. Ch., Aberdeen, S. Dak., 28.05  
 Cong. Ch., St. Cloud, 40.75  
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 Friend, 1.  
 Friend, 1.  
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 Morrisville, Vt., 1.  
 A Reader of Topeka Capital, 1.  
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 Friend, Dorchester, 1.  
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 W. Earle, 20.  
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 E. W. Williams, 1.  
 M. H. Hall, 25.  
 C. D. Meduros, 1.  
 Children in St. Louis, Mo., 1.16  
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 Stedman, N.Y., 20.  
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 Cong. Ch., Boston, 29.75  
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 C. E. Soc., Hope Chapel, Boston, 5.  
 C. S. Class, 1.  
 Class of Boys, E. Orange, N.J., 1.25  
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 Lake City, Ill., 43.50  
 Dunstable, Mass., 1.  
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 Lowell H. Milligan, 1.  
 Mary E. Fisher, 1.  
 Frederick, Md., 1.  
 Mrs. E. E. Kirtland, Pittsfield, 1.  
 Precinct Cong. Ch., Lakeville, 1.  
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 Miss A. Goodell, Salem, 2.50  
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 Friend, University Place, Neb., 50.  
 C. A. Alexander, Washington, Ga., 2.  
 Friend, Des Moines, Io., 1.  
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 Des Moines, Io., 5.  
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 Laurel Ann Chapel, Pa., 47.53  
 Father, Mother and Daughter, 1.  
 Sandersville, Ga., 30.  
 Marjorie Plummer, Germantown, Pa., 5.  
 Florence Middleton, Germantown, Pa., 51.  
 Young People of White Oak Sch., 7.54  
 Dis., Aurora, Mo., 1.  
 Two Kings' Daughters of Sympa- 5.  
 thizing Circle, New York City, 5.  
 Frederic S. Marvin, Albany, N.Y., 20.  
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 H. A. Miller, Williamsport, Pa., 10.  
 Mary E. Ordway, Lawrence, 5.  
 Y. M. C. A., Paducah, Ky., 50.  
 O. E. Soc., Fort Byron, Ill., 5.75  
 Friend, Franklin, Ct., 1.  
 T. W. Stephens, Topeka, Kan., 5.  
 J. A. Keller, Alliance, O., 5.  
 Mrs. J. A. Keller, 5.  
 Cong. Ch., River Falls, Wis., 40.  
 Cong. S. S., 25.75  
 Cong. Jun. O. E. Soc., River Falls, Wis., 2.  
 A. H. Bartlett, Seichertown, 2.  
 E. J. Loomis, Dover, Kan., 75.  
 Isabel Owell, Danville, Ky., 1.  
 Celia F. Smirick, New Bedford, 1.  
 Henry N. Strand, Davenport, Io., 1.  
 Two Sisters, Springfield, 1.  
 A. Branderer, Seikirk, Kan., 1.  
 Joplin, Mo., 1.  
 A. D. Smith, Waynesboro, Miss., 1.  
 Cincinnati, O., 1.  
 Zella Heverlin, La Belle, Mo., 1.50  
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 E. Christopherson, 1.  
 Two Harbors, Minn., 50.  
 Cong. and Presbyterian United Ch., 15.85  
 Cong. and Presbyteria United Ch., 10.  
 Rev. M. E. King, Monmouth, Me., 5.  
 Calvin Young, Dorchester, 5.  
 J. A. Walter, Tidoute, Pa., 30.  
 Mrs. A. A. Lingvall, Brooklyn, N.Y., 18.  
 Members of Cong. Ch., Oakland, 1.  
 Jean S. Nally, Greensburg, O., 1.30  
 Edgartown, Mass., 1.  
 Mrs. E. M. H. T., Pittsford, Vt., 5.  
 Fruit of self-denial, Matfield, 8.38  
 First Cong. Ch., Omaha, Neb., 1.10  
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 Second Cong. Ch., Dighton, 20.  
 M. T. Boston, 11.40  
 Cong. S. S., Cliftondale, 2.  
 H. R. Spafford, 10.  
 Friends, Mass., 25.  
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 Miss Perkins, Salem, 1.  
 Aux. Bedford Park Ch., N.Y., 12.  
 Aux. Elmira, N.Y., 20.  
 Aux. Riverhead, N.Y., 25.  
 Friend, Plymouth, N.Y., 1.  
 W. S. Soc., Ger. Cong. Ch., Wilton, Io., 5.  
 Mrs. Alvord, Central Cong. Ch., 25.  
 Bath, Me., 25.  
 Aux. South Ch., Brockton, 50.  
 Aux. Porter Ch., Brockton, 21.30  
 G. E. L., No. Berwick, Me., 1.  
 Mrs. Martha Clapp, 1.  
 Mrs. M. C. Weis, 1.  
 Miss A. L. Wells, 1.  
 Miss J. Hoy, Alma, Me., 2.  
 Atlanta Ga., 1.  
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 Methodist, 50.  
 Mrs. Bell, Cleveland, O., 1.  
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 Children of Hollenberg, Kan., 1.90  
 Second Cong. Ch., Biddeford, Me., 2.  
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 Geo. Carrothers, Findlay, O., 25.  
 Edwin Harris, Engleham, Ill., 1.  
 Y. Z., Windham, N.H., 25.  
 W. Ripley, Boston, 10.  
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 H. K. Nash and Family, Holyoke, 1.  
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 J. Auth, To do, O., 1.  
 Frank W. Stevenson, Mattson, Wis., 1.  
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 G. N. Richards, Boston, 200.  
 W. A. N., Lake Helen, Fla., 2.  
 Sympathizer, Concord, N.H., 2.  
 X. Y. Z., New Hampshire, 5.  
 N. 9. North, No. du, 1.  
 Wm. Schen, Hillsboro, Tex., 50.  
 Post Office Force, Danielson, Ct., 2.  
 Mrs. Harriet Marr, Island Falls, Me., 5.  
 Friends, Pennacook, N.H., 20.  
 Saratoga, N.Y., 58.  
 Ebert Dunnington, Anthony, Kan., 10.  
 Gladys Benbow, Anthony, Kan., 10.  
 I. A. L., New Brunswick, N.J., 10.  
 Elida Baker, Toronto, Ont., 2.  
 "He Was Afflicted," Grafton, 5.  
 Richard H. Harper, Fruita, Col., 1.  
 Friend, Enfield, Ct., 1.  
 Geo. Lewis Gentry, Ashton, Io., 5.  
 S. Southfield, 1.  
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 E. H. P., Boston, 2.  
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 Friend, First Cong. Ch., Bethel, Ct., 1.  
 Friends in Lamotte Co., Va., 200.  
 A Missionary Daughter, 25.  
 Daughters of the Covenant, Plym- 6.  
 outh Ch., Providence, R.I., 6.  
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 Friend, Clinton, 60.  
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 New York City, 1.30  
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Friend,	1.
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Mrs. Mary E. Rankin, Minneapolis,	2.
Total,	\$5,545.94
Previously Acknowledged,	34,455.92
Grand Total,	\$40,001.86

## The New View Point

And the Department of Church News

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Warren P. Landers, Supt. of Circulation.

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CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D. Secretary and Treasurer; W. A. Duncan, Ph. D., Field Secretary; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel O. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whitney, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) here inserted (the bequest) to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1837. Chapel and reading-room, 297 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M. Bible study 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 297 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601, Congregational House. Annual membership \$1.00; life membership \$20.00. Miss Mary W. Brooks, Treas.

## Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Monday, April 2, at 10 A. M. Topic: Training in Church Membership. Symposium by Rev. Messrs. E. H. Chandler of Wellesley, A. W. Hitchcock of Newburyport, and others.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M. HOME MISSIONARY SOCIETY, annual meeting, Detroit, Mich., June 5-7.

ECUMENICAL MISSIONARY CONFERENCE, New York City, April 21-May 1.

INTERNATIONAL C. E. CONVENTION, London, Eng., July 14-18.

STATE C. E. CONVENTIONS		
Michigan,	Grand Rapids,	March 27-29
Texas,	Oxford,	April 12-15
Mississippi,	Atlanta,	April 19-22
Georgia,	Baltimore,	April 22-26
North Carolina,	Nashville,	May 2-6
Tennessee,	Versailles,	May 11-12
Kentucky,	Huntsville,	May 11-13
Alabama,	Morgantown,	May 15-17
West Virginia,	Stockton,	May 17-20
California,		

SPRING STATE MEETINGS		
Additions or changes should be sent in at once.		
Georgia,	Thomasville,	Wednesday, April 4.
Texas,		Tuesday, April 10.
Arizona,		Wednesday, April 11.
New Jersey,	East Orange,	Tuesday, April 17.
Florida,	Sanford,	Tuesday, April 17.
Missouri,	Carthage,	Tuesday, April 24.
Tennessee,		Wednesday, April 25.
Oklahoma,	Kingfisher,	Thursday, April 26.
New Mexico,		April.
Kansas,	Seneca,	Thursday, May 3.
Indiana,	Terre Haute,	Tuesday, May 15.
Massachusetts,	Amherst,	Tuesday, May 15.
Michigan,		Tuesday, May 15.
Ohio,	Elyria,	Tuesday, May 15.
New York,		Tuesday, May 15.
Iowa,	Mason City,	Wednesday, May 16.
Illinois,	Oak Park,	Thursday, May 21.
South Dakota,	Sioux Falls,	Tuesday, May 22.

## Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

ADAMS—In Bernardsville, March 23, Benjamin Adams, aged 80 yrs., 10 mos.

BROWN—In Irvington, Neb., Rev. Aurelian L. Brown.

GREENE—In Alstead Center, N. H., March 17, Charles L. Greene, son-in-law of Deacon Whitney Breed, aged 55 yrs.

HOLMES—In Montclair, N. J., March 24, Mary Goodale, widow of Samuel Holmes.

HOMER—In W. Roxbury, March 18, Miranda Southgate, widow of George F. Homer and daughter of Henry Homes of Boston, aged 81 yrs., 3 mos.

STEARNS—In Windham, Vt., March 5, suddenly, Adelbert J. Stearns, superintendent of the Sunday school the past 25 yrs., aged 68 yrs., 10 mos.

### GRANVILLE BRADSTREET PUTNAM

The sudden death of Deacon Putnam at his home in West Newton on March 7 came as a great surprise and shock, bringing a sense of personal loss to a wide circle of friends and acquaintances.

He came of sterling New England stock and took pride in this inheritance. Born in Danvers, Mass., Aug. 27, 1855, in the same house in which was born General Putnam of Revolutionary fame, he claimed as one of his paternal ancestors John Putnam, an early Puritan settler who came to Salem in 1634; and among his maternal forefathers Gov. Simon Bradstreet. He obtained his early education in the public schools of Danvers, Norton and Boston, and is, perhaps, the only Boston master who was the recipient of a Franklin medal. This honor was conferred upon him at the Quincy school in 1880, when the late Hon. John D. Philbrick was master of that school.

Having entered upon teaching as his life work, he entered the Bridgewater State Normal School in 1884 for

his professional training, and immediately upon graduation began teaching in Fall River. In 1887 he entered Amherst College, graduated with his class in 1891, and received the degree of M. A. in 1894. After graduation he at once was appointed as principal of the Quincy high school, which position he held a little over three years. In September, 1894, he came to Boston as superintendent in the Bigelow School, and in the following January was elected master of the Franklin School, where he remained until his death. It means much for the welfare and upbuilding of a community when the master of its public school is an able, cultured, warm-hearted, earnest, Christian gentleman. Such a man was Mr. Putnam, and who can measure his influence, during all those thirty-five years of faithful and continuing service, upon the lives of the thousands of girls in the Franklin School who came under his charge and personal instruction during the formative period of their life. The sincere regard and affection of his graduates is an eloquent tribute to the noble work which he did for his school.

He was an easy and pleasing writer for both old and young. Early in his career as a teacher he was associated with Daniel B. Hager and John Kneeland as editor of the *Massachusetts Teacher*, and in later years he has been a contributor to *The Congregationalist*, *Education*, *Journal of Education*, *New England Magazine*, *Youth's Companion*, *Wide Awake* and other publications. He has also written several hymns, which have been set to music. Among them "Columbia's Jubilee" or "Hail of God, the God of Nations," has had a wide circulation and was extensively used at the late Columbus celebration in many parts of the country.

Widely conservative in educational matters, he was interested in all new movements, and has the distinction of being the first master to introduce the Ling system of gymnastics, now adopted in all the schools of this country. His warm-hearted Christian sympathy led him to be foremost in the establishment of the Boston Teachers' Mutual Benefit Association, and his ability as a manager and wise counselor is testified by his election to the presidency of that organization each year since it was started.

Early accepting Christ as his master and guide, he was an active church worker wherever he lived and has long been prominent in Congregational circles. During his residence of about eighteen years in Boston he was a deacon of Shawmut Church and, in the fullest sense, a strong right arm to his pastor, Dr. E. B. Webb.

He owned a cottage on the shore at the end of Cape Ann where he spent three or four months each summer. The last twenty-seven years of his life were spent in a chapel there and the maintenance of regular religious worship in the same is due in large measure to his deep interest and faithfulness. He had a profound knowledge and love for nature in her various land and sea forms.

At two different times president of the Newton Congregational Club, he has also been a valued and useful member of the Boston Club. As deacon of the church at West Newton for sixteen years and teacher of a large Bible class for a number of years he has given of himself freely to his life, and out of the abundance of his knowledge and love for the Scriptures he has helped many souls out of doubt and difficulty. Of him could it truly be said: "Forerun in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer."

He was twice married, the first wife being Jane E. Hitchcock, daughter of Pres. Edward Hitchcock of Amherst College, whom he married Aug. 3, 1884. She was a helpless invalid for several years before her death, and the thorough Christian character of the man was shown in his patient and tender care of her during that time. He married, Aug. 1, 1895, Miss Emma Elizabeth Upham, who survives him with two young children, to whose growth and training he looked forward with great delight and anticipation.

Compassionate, cultured, with great strength of character, sympathetic and hopeful, a lover of nature and with a trust in God which could not be shaken, he commanded universal respect and his memory will be cherished by all who knew him.

W. O. B.

### SARAH TRUMBULL ROBINSON

Mrs. Sarah Trumbull, widow of the late Edwin Robinson of Brooklyn, Ct., died in Philadelphia on March 11, aged 84 years.

Mrs. Robinson was the daughter of Solomon Williams and was born in the old home of her family in the historic town of Lebanon, Ct., a home in which were born many generations of patriots and divines—one a signer of the Declaration of Independence and one of the four ministers in a direct line who preached their half-century terms in single parishes. From this line of distinguished Puritan ancestors and from the Huguenot blood of her mother she inherited strong traits of character, high ideals and firm religious faith.

Her life was one of loving service to her Saviour, her church, her family and her neighbors, and in her old age she was still active, enthusiastic, full of interest in the progress of Christ's kingdom on earth, cheerful and happy in her home life, a power and inspiration among her large circle of friends. From the tender care of her children she has passed to the infinitely more tender care of her Saviour, leaving a blessed and precious memory of a useful and beautiful life.

## The Church Prayer Meeting

Topic, April 1-7. Christ's Success in Saving Men. John 6: 36-47; Acts 1: 12-16; 5: 12-14. Why it seemed so small. Why it really was great. [For prayer meeting editorial see page 440.]

Missional Topic: Guide Posts for End-of-the-Century Work. Mark 16: 9-10; Acts 11: 19-26

[For editorial comment see page 434.]

## Life and Work of the Churches

The new plan of editing continues to evoke spontaneous expressions of appreciation. A letter from a Massachusetts pastor says: "The change at once commended itself to me as an important improvement." A Michigan minister writes: "The new endeavor is in every way to be commended."

### Reconciliation in Lowell

The society of the First Church and the First Unitarian Church, Lowell, Mass., each held business meetings on the 19th inst. and ratified the agreement of their committees compromising all property issues between these bodies. By the terms of the agreement the sum of \$7,500 was paid on the following day by the society of the First Church to the First Unitarian Church and all legal issues between the two were vacated. There yet remains the ecclesiastical question of the identity of name, which will be referred to the court for an authoritative decision; but the entire course of the present proceedings has been marked by an absence of all spirit of resentment and bitterness, and the community rejoices that this famous case has at last been brought so near an adjustment upon the Christian basis of sacrifice and forbearance between brethren rather than upon the legal basis of insistence upon the uttermost farthing.

### Brockton's Live Congregationalism

It is particularly encouraging, in these days of doleful statistics, to note here and there the rapid growth of vigorous Congregationalism. Nowhere is this seen better than in Brockton, Mass., which in a quarter of a century has grown from a village into a thriving, enterprising city of 40,000 population. Here Congregationalism has more than kept pace with the rapid growth. The successes of First Church, Rev. Allan Hudson, pastor, with its elegant edifice, and of Porter Church, Dr. A. W. Archibald, pastor, just receiving well-merited congratulations for its half-century of loyal and efficient service, are well known. But the five other sister churches are not a whit behind in enterprise and prosperity.

This spirit of progress impressed every one of the large council of thirty-seven churches which convened at South Church, Campello, March 13, to advise in respect to the ordination of the assistant pastor, Mr. Roland D. Sawyer. For more than two years Mr. Sawyer has had pastoral charge of Hope Chapel, a branch of the church. His labors have been unusually successful, and he has won by his manly spirit and scholarly habits the respect and affection of those connected with church and chapel alike. The exercises in the evening were particularly strong and interesting. Dr. A. H. Plumb of Boston preached the sermon, and Dr. Smith Baker of Portland, Me., gave the charge to the pastor.

The atmosphere of the South Church is inspiring. The wise and popular leadership of its able pastor, Rev. A. F. Pierce, is everywhere felt. For more than six months the people have been rejoicing in a quiet but constant revival, especially marked by the large number of young men reached. The social and spiritual needs of the boys and young men are provided for wisely through various organizations, and here, as elsewhere, special efforts to win and hold the young men are surprisingly fruitful.

In connection with this revival spirit it is particularly interesting to note a conspicuous increase in missionary contributions. Last year the church raised, through its various organizations, for the American Board \$270. Already this year \$1,350 have been pledged, \$1,100 of it specially contributed for the support of a missionary pastor, Rev. J. C. Perkins, of Madura Mission, India. Two thirds of the amount was raised by the people and pastor through the ordinary means of pledge cards and public address. Mr. L. D. Wishard recently spent a Sunday here, and in the morn-

ing the requisite amount was pledged for the support of the missionary. In the evening Mr. Wishard forcibly described a conference with educated Japanese young men on the evidences of Christianity, in which all were won to Christ. The result of the address was the immediate conversion of some fifteen young people of South Church. Without attempting to explain the relation between the quickened spiritual life and the increased missionary interest, we believe it at least worthy of the prayerful attention of churches and Christian workers.

NORFOLK.

### Ordination at Weston

Rev. F. J. Noyes was ordained as pastor of the church at Weston, Mass., last week Tuesday. Stating his belief, the candidate referred to the creed of the church as containing the essentials of the doctrine which he believes. An interesting hour was then spent in questions and answers, the latter being apparently most satisfactory to all the hearers, and the unanimous recommendation of the council followed. The sermon was preached by Rev. W. I. Sweet of Everett on *The Right Asceticism*. Rev. C. E. Harris offered the prayer. At the close of the exercises Mr. Noyes gave his friends from Everett an informal reception at his new home.

Rev. F. J. Noyes is a native of Massachusetts, having been born in Middleton in 1867. His education was received at Boston University and he was approbated to preach by the Suffolk North Association in 1897.

### Fitchburg Features

Within a short time Fitchburg has received substantial re-enforcements by the coming of new pastors to the Swedish and German Congregational Churches. Rev. Jonas Anderson has entered on his work at Swedish Church without installation, but at the German Church the time-honored New England custom was observed in settling Rev. F. W. Martini. Although a Congregationalist for a few years past, the latter was of Lutheran training and showed quite clearly in his examination that this was still the standpoint from which he viewed some questions of Christian doctrine. The council, of which Dr. J. M. Bell of North Leominster was moderator, evidently felt that there was a place in our Congregationalism for those phases of belief and unanimously voted to proceed to installation. There were forces in the city, however, on this occasion not quite so willing that the exercises should proceed, as the electric lights went out just before the hour of service. A few candles, placed on the communion table beside the large white cross, which German usage retains, were the chief source of light during the entire evening. The sermon was preached by Rev. A. F. Dunne of Calvinistic Church.

The mission among the Finns, under the pastoral care of Rev. Andrew Groof, while maintaining its regular services, is putting considerable dependence on a weekly paper which it prints in its own tongue and distributes among the Finns of the vicinity.

The young people of the Endeavor Societies are doing earnest committee work, and devote their next meeting of the local union at the Calvinistic Church to arousing enthusiasm for the annual county convention, April 19, at the Rollstone Church. They wish the attendance to reach the 1,500 mark and are wearing pins with the motto, "1,500, Fitchburg, 1906."

The ministers of all denominations dine together once a month. They were addressed

at their last meeting by Prof. H. S. Cowell of Cushing Academy on *The Mission of the New England Academy at the Present Time*. The central idea, which received general indorsement, was that, while the modern high school generally met the needs of the large centers, the rural communities were largely dependent on the work of these academies. The pastors of this vicinity and others interested in intellectual matters very generally attend the fine courses of lectures given at the State Normal School. Those familiar with the Lowell Institute in Boston feel almost as if a similar work was being done for this region by these courses. Six lectures on *Sociology*, by Professor Bascom, have just closed. A course on *The Growth and Development of the Mind* is now being given by Pres. G. S. Hall of Clark University.

WATCHMAN.

### Springfield Doings

Springfield, Mass., is gradually forming a circle of modern missionary churches. For nearly three years the First Church Bible school has been supporting a missionary in Turkey, and now has a medical missionary, Dr. C. B. Ussher, at Harpoot. Last fall South Church fell into line and volunteered the support of Miss H. E. Chaudler, a graduate of the Bible Normal College, now in India. This month an enthusiastic meeting has been held at North Church, when a life size likeness of Dr. Isabella H. Curr was hung in the rooms and small pictures were distributed to those present. Dr. Curr is being supported by North Church and is doing a good work in Ceylon, giving the church a monthly account of her work. Other churches are seriously considering the advisability of having missionaries of their own.

The Sunday schools of the city have a good incentive for better work in the excellent standing of the public schools. These latter, under the faithful and efficient superintendency of Dr. T. M. Balliet, have been constantly raising their standard and are now mentioned in favorable comparison with any other cities of the country. The Massachusetts state agent for the promotion of industrial drawing referred, in a recent report, to the excellency of the freehand, life and mechanical drawing of Springfield schools and also to the work of the night schools. Dr. Balliet is now in Europe with his wife, studying the work of foreign schools.

Springfield is to have a homeopathic hospital, through the generosity of Mr. D. B. Weason, who has given the house and large lot where he has lived many years. A board of directors has been chosen, including some of the most prominent men of the city, and the institution is to be put into operation at once.

M. A. D.

### The New York Club's Seasonable Thought

The New York Congregational Club's recent meeting at the St. Denis Hotel was a notable one. For several years a committee has been appointed to make special preparation for the mid-lenten gathering. The topic for this year was *Christ in the Life of Today*. The first speaker, Rev. Oliver Huckel of Baltimore, by a swift but crisp and comprehensive survey of modern thought portrayed the place of Christ in the intellectual movements of our time. Poetry and philosophy, science and art were summoned as witnesses and compelled to testify that the gospel is full of life and power, and that "Christ is the center and pulse of everything worth having in modern life." Prof. T. C. Hall, D. D.,



the gifted son of the lamented preacher, Dr. John Hall, spoke upon the theme, *The Place of Christ in the Social Movements of Our Time*. Fearlessly and to the point he described Christ's hatred of all sin. "If Christ should lay his hand on the sin of Fifth Avenue and corruption of the Bowery the people would be divided into two camps—not as to the pronouncement of creedal words or theological formula, but as to righteousness and unrighteousness. Christ will never see of the travail of his soul and be satisfied as long as there is a slum in New York." These sentences illustrate an address of remarkable earnestness and power, well calculated to awaken church life to a deeper mid-lenten thought. No account of this meeting would be fair which omitted to make mention of the devotional music by Mr. J. H. McKinley and the Cecilia Bradford Trio. The value of the club as a means of fellowship and an occasion for the presentation of great themes must be evident to all who were present and saw this company of strong men. It means much for Congregationalism and for the kingdom that such men as Dr. Ward of the *Independent*, Drs. A. H. Bradford, H. M. Stimson, Washington Choate, J. L. Scudder, Prof. J. B. Clark of Columbia University and scores of others should thus be brought into conference concerning "Christ and his Church."

F. B. M.

### The Brooklyn Budget

The "Get-Together Club" is one of the most unique organizations among young men of which any city can boast. It is a society without by-laws, initiation fees, dues or other obligations. Membership consists simply in the receipt of an invitation, attendance upon the meeting and payment of the dinner cover. The object is "to give opportunity for open discussions, by representative men, of social, political and economic problems." The club has been in existence about three years, and has become a notable gathering. It includes the young men of brains and morals and in not a few instances young men of great possessions. The interest which such a company has taken in great problems is one of the most reassuring spectacles in the life of the Greater New York. The meetings are usually held in the St. George Hotel, Brooklyn. The theme of the last meeting was *The Church and Its Place in the Life of Today*. The speakers were two laboring men, two Protestant clergymen and a Catholic priest. Profound interest pervaded the gathering, as the different speakers pointed out the sources of strength and weakness in the church today, from their varied points of view. The next meeting will have a thorough discussion by such men as Dr. Parkhurst and Comptroller B. S. Coler, as to a Positive Program for Greater New York in the Present Exigency—the exigency referred to being the desperate corruption of the city officials, as a rule, and the open and lawless state of vice.

The Richmond Hill church has now settled over it as pastor Rev. G. A. Liggett, Ph. D., a graduate of Rutgers College and of Union Seminary. A movement is on foot for the construction of a new church edifice at Richmond Hill. Rev. R. S. Bosworth, who has recently gone to the Woodhaven church, is making an auspicious beginning of his pastorate. The church has a large constituency among the operatives of the great factories there. Mr. Bosworth is well adapted to his work, and his people are confident of a successful career under his pastorate.

For more than fifty years there has been, in the "eastern district" of Brooklyn, a notable trio of clergymen, Father Sylvester Malone of the Roman Catholic church, Dr. J. D. Wells of the Presbyterian church and Dr. S. M. Haskins of the Episcopal church. Of these Father Malone passed away some few months ago, and now Dr. Haskins has departed this life. For sixty-three years he has been a rector of St. Mark's Episcopal Church. Widely

known and beloved for his strong manly character, his has been a life of singular devotedness to the service of his Master. A man of fine culture and warm friendships, he has left a lasting impression upon the city in which he has labored so long. He was a double first cousin of Ralph Waldo Emerson, and combined in his character the wisdom, shrewdness and strength of his splendid New England ancestor. Dr. Haskins was born in Waterford, Me., in 1813. He was almost exactly the same age as Henry Ward Beecher. For over fifty years there has been a beautiful and intimate friendship between the three men already mentioned, and their lives have done much to bring different churches, Protestant and Catholic, into intimate and friendly relationship.

H. P.

### From Western Michigan

The Western Michigan Club met in Smith Memorial Church, Grand Rapids, March 19, and honored the memory of three prophets just passed away: Rev. E. Sinclair Smith read a paper on John Ruskin, Rev. Henry Marshall on Martineau, and Rev. Clarence Finster on Moody. The services of these men toward the permanent uplifting of humanity were so well set forth that it was difficult for the hearer to estimate which of the three prophets was to be placed at the head of the list. At the evening session Gen. B. M. Cutocheon and Rev. D. F. Bradley presented the merits of the two sides to the British-Boer controversy. Grand Rapids is the largest center of Holland settlers in America, there being over 25,000 of that nationality and twenty-two Dutch churches in the city. A college at Holland, near by, and a theological seminary in the city promote the Dutch spirit and tradition. The war is of exceeding interest to these people, and they have contributed nearly \$8,000 to the Boer Red Cross Fund. No wonder the sympathy of the audience at the meeting of the club was overwhelmingly with General Cutocheon, who eloquently presented the cause of the burghers. The next meeting of the club will be held in May at Olivet.

Plymouth Church of Grand Rapids liked its last Andover Seminary pastor, Rev. R. M. Higgins, so well that it has called another, A. H. Stoneman, who is just about to graduate. Mr. Stoneman is a graduate of Michigan University, one of the very few Congregational ministers produced by that great institution.

North Church, Grand Rapids, has begun to tear down its old building, erected thirty years ago, to replace it with a modern structure. The church has had a hard struggle for life. Real estate troubles, the competition of other churches which followed it fast into its new field and the hard times made its burden of self-support heavy, but it has held on cheerfully, won itself a wide place in the Fifth Ward, has one of the largest Sunday schools in the city, and, under its new pastor, Rev. Henry Marshall, who expects to preach in the new meeting house next October, it has a sure prospect of rapid growth and increasing strength.

B.

### About the Golden Gate

#### A WELCOME VISITOR

Happy indeed was the impression made by Prof. G. F. Wright of Oberlin on his recent visit. At the ministers' meeting brethren of other communions enjoyed with us his address on *Evolution a Fad in Science and Theology*; and at the Congregational Club in Oakland about 100 heard him on *The Relation of Man to the Glacial Period*. Accompanied by his son, he sailed for Japan, whence he goes to Vladivostok, thence by the Siberian railway to the valley of the Euphrates in search of additional evidence as to the harmony of science and religion.

#### THE ANTI SALOON LEAGUE

No less than four Congregational pastors have of late been called into this work. Its

last acquisition, Rev. W. H. Scudder, recently of Tacoma, has headquarters at Sacramento. Churches all over the state are open to these representatives and monthly subscribers are found in great numbers. Aggressive work has accomplished much in several communities, notably Berkeley, the seat of the State University, and various county boards are facing a growing sentiment favoring an ordinance submitting the saloon question to the voters of each precinct.

#### CHURCH EXTENSION

Our local society, nearly a decade old, has just closed its best year. Though organized for city missions and "whatever may advance the interests of Christ," its operations have been confined to assistance in locating church plants and paying for the same. Aid last year was extended to three enterprises, by far the largest share to one at the entrance of Golden Gate Park which, in the midst of fine residences, promises to be one of our strongest churches. At the enthusiastic annual gathering in Oakland, over 100 listened to reports and speeches, crowning the whole with pledges justifying expectations for another successful year.

#### WORKING THE CAPEN PLAN

This is having a fair trial. After careful consideration, the General Association's committee recommend the following proportion: home missions, 40 per cent.; foreign, 30 per cent.; A. M. A., 10 per cent.; C. C. B. S., 10 per cent.; S. S., 8 per cent.; C. E. S., 2 per cent. A good number are adopting this, some with enthusiasm. Methods of raising specified amounts are left to the local church. One has a canvassing committee; another announces the plan in church paper; another, through the pastor, issues a circular letter; while others who prefer the bimonthly offering will seek on specified occasions to raise the sum asked for each board. The women also, aggressive as ever, are working with the same schedule. Just now emphasis is laid on home missions. Superintendent Harrison's catechism on the subject, recently prepared, is widely circulated, the brethren are enthusiastic, and the prospect is fair for the full quota necessary.

#### A STEP FORWARD

Northern and central California are working toward self-support, which they expect to achieve by April 1, 1901. Then all their H. M. churches will be cared for within the state, and no aid will be asked from the H. M. treasury in New York. What a faithful mother this national society has been! It is said that only four churches have originated independently of her, and since first entering our state her expenditures have been over \$600,000. Owing to the stringency of recent years, little aggressive work has been done. That wisdom has guided our movements is evident from the fact that since 1899 in only three of fifty-five new openings was there any service previous to ours. In this new venture, besides making a point of caring for its own, it is hoped that the Golden State will deal no less generously than in the past by needy sister churches beyond its limits.

#### OCCIDENT.

#### THE HOLY SPIRIT WORKING

Considerable religious interest is manifest in Kirk Street Church, LOWELL, MASS., Rev. W. A. Bartlett, pastor. The Sunday evening congregations have been large and attentive, and at a recent "after meeting" 17 persons rose to ask the prayers of God's people. The spirit of prayer has increased and there are marked manifestations of the Spirit's presence.—At Highland Church also there is much interest; nine persons united at the recent communion, six on confession. Rev. C. L. Merriam is pastor.

At TALCOTTVILLE, CT., a series of services conducted by Evang. C. L. Everts and Miss Marion M. Rice has just closed. Crowds attended and deep interest was awakened. While it is too early to ascertain results, certain things are already evident. Some have found Christ, others have been impressed and—what is especially gratifying—the

spiritual life of Christians has been deepened and renewed interest awakened in God's Word. Mr. Everts' methods commend themselves to all those who desire a quiet, deep work of grace based upon the Word of God, while Miss Rice's simple gospel songs rise from a soul wholly consecrated to Christ and therefore reach the souls of her listeners. At the last communion 10 persons were received into the church, nine by confession—all from the Sunday school. Rev. F. R. Waite is pastor.

Interesting revivals are reported in WASHINGTON State at CHEWELAH, SPRINGDALE, NEWPORT, EVERETT, KALAMA, ORTING and EAST TACOMA.—The MEDICAL LAKE church rejoices in 18 accessions following a series of special meetings. Rev. J. D. Jones is the faithful pastor.

An interesting work of grace has been in progress in connection with the Y. M. C. A. of BERKELEY, CAL. Prayer meetings were held by groups of students for several weeks in preparation for the coming to the university of Mr. C. C. Michener, one of the international secretaries of the association. His simple, direct and manly type of preaching and his personal interviews with the students proved just what was needed. The Y. M. C. A. men of the university aided in the personal work, and as a result of these combined efforts about 20 men confessed Christ for the first time, while as many lukewarm Christians were aroused to a new sense of their duties and privileges. At the closing service more than 30 men gave impressive testimonies. The work is to be continued by the Y. M. C. A. men of the university.—Central Avenue Church of LOS ANGELES has been awakened through a recent series of meetings, in which Rev. N. L. Rowell has been effectively helped by Rev. J. D. Habbick of Third Church. The work, which has been characterized by a quiet earnestness, has resulted in a considerable number of conversions. Among those who sought peace upon his knees was a man about 80 years old.—Bethlehem is holding extra services with growing interest, Evangelist Stewart and his wife aiding the pastor, Rev. D. W. Bartlett. He is to introduce a baptistry into the church for those who desire immersion.—At Olney on Decision Sunday 90 members of the Sunday school took a stand for Christ.—SANTA CRUZ has received 31 new members, 28 on confession, the fruit of Sunday night after meeting and union revival services. Most of these accessions came from the Sunday school.

#### ANNIVERSARIES, REUNIONS, ETC.

The pastor's Bible class connected with the First Trinitarian Church, LOWELL, MASS., held its 14th annual reunion and banquet, March 21. The present membership is 207, thoroughly organized, with officers and committees on finance, business, visiting, relief and social life. No one can retain membership if absent for two months without rendering an excuse. The power of the class is strongly felt in the church, and its influence upon the community was testified to by the presence and congratulatory remarks of several neighboring pastors as well as by the presence of Professor Torrey of Andover Seminary, who was a seminary classmate of Rev. G. F. Kennigott, teacher of the class.

The 110th church anniversary has recently been celebrated at HALLOWELL, ME. The pastor, Rev. J. R. Boardman, preached morning and evening. Miss A. F. Page, clerk of the church, gave a historical address. A spiritual refreshing has been felt in the church ever since the Week of Prayer. The meetings were continued four weeks, and several conversions followed. The Sunday school has been reorganized. The church debt of \$500 is being reduced.

At CHATTANOOGA, TENN., Rev. J. E. Smith has just finished his 21st year as pastor of First Church, and a celebration was held. With one exception, his is the longest Congregational pastorate in the South. The church has had a steady and substantial growth from 18 members to 200 during this time. The exercises included a banquet, a special Sunday morning sermon by the pastor, greetings spoken by Rev. H. H. Proctor of Mr. Smith's home church at Atlanta, an evangelistic service and the presentation of \$120 as an expression of good will to the pastor and his wife. For a number of years Mr. Smith has been the only colored member on the school board of the city. He is yet in the prime of his strength and the church has under contemplation the erection of a new building.

The sand-storm country is not wholly "wild and woolly." Neither is it dead. Indeed, it has enterprise enough, nor is it all of the sharper sort. Here is a glimpse of what the little church at ALBUQUERQUE, N. M., is doing. The men officers, wishing to do something to further its social life, gave a social March 1 to all the members of the church and congregation. Invitations were neatly printed on cards: "You are cordially invited to attend a

Masculine Supper given by the Trustees and Officers of the Congregational Church," etc. On the margins were printed choice and fitting couplets. At each plate was a bill of fare into which the names of all the officers were punningly wrought. The clerk of the church stewed the oysters. A trustee made the coffee. Two more trustees prepared in a side room the eatables for the waiters to serve, and the rest of the officers, adorned with burnt cork, did the serving. In response to about 250 invitations, more than 150 people came. The guests tarried for a social time and all pronounced it an occasion as successful as it was unique.

CLOVERDALE, CAL., recently observed the thirtieth anniversary of the dedication of its building, which occurred about a year after its organization. Of the 15 persons who composed the choir on the

original occasion, 10 were brought together for the anniversary. They sat in their old places in the gallery and sang the same hymns and anthems as at the dedication. But from young or middle-aged people they had grown into silver-haired and spectacled elders.

#### ONE MORE FOR PENNSYLVANIA

An Independent Methodist church at SUSQUEHANNA, in the Oakland district, has recently become Congregational. It has now 105 members and others are coming. On Sunday, March 11, Sec. Ethan Curtis supplied the pulpit, setting apart four deacons by ordination, instituting a new method of the Lord's Supper, receiving four to

Continued on page 461.

# Baking Powder Economy

The manufacturers of Royal Baking Powder have always declined to produce a cheap baking powder at the sacrifice of quality.

The Royal is made from the most highly refined and wholesome ingredients, and is the embodiment of all the excellence possible to be attained in the highest class baking powder.

Royal Baking Powder costs only a fair price, and is cheaper at its price than any similar article.

Samples of mixtures made in imitation of baking powders, but containing alum, are frequently distributed from door to door, or given away in grocery stores. Such mixtures are dangerous to use in food, and in many cities their sale is prohibited by law. Alum is a corrosive poison, and all physicians condemn baking powders containing it.



## Life and Work of the Churches

[Continued from page 460.]

### PENNSYLVANIA

membership and changing the Epworth League to a Christian Endeavor Society. A council for recognition of the new sister church is called for the 27th. Dr. Edward Taylor has fathered the enterprise.

### SUGGESTIVE WAYS

A pastor who is planning a series of Sunday evening sermons on the general subject, Forces that Make and Mar Modern Life, distributed among his people the following questions, asking them to fill out the spaces left for answers and return the slips to the pastor within a week or place in the collection the next Sunday:

1. What two persons—men or women—have had the largest influence in shaping American life in the last 50 years? 2. What two books have had the most helpful influence in the last five years? 3. What are the two greatest perils to the welfare of American life? 4. What two organizations are doing the most for humanity today?

Second Church, GREENFIELD, MASS., which will be pastorless May 1, has voted to secure a fit person to conduct its midweek prayer meeting at a cost not exceeding \$30 per month.

The First Church of BERKELEY celebrated, March 11, the seventh anniversary of the coming of its pastor, Rev. G. B. Hatch, who was about to leave for a European tour. And this is how they decorated this California church. The platform was banked with calla lilies—hundreds and hundreds of them. The wall behind and to the left of the pulpit was hung with a tennis net filled with pepper foliage as a background, brightened with the pink blossoms of ivy geranium. The choir recess was made beautiful with branches of fragrant white prune blossoms. Along the right wall another tennis net, stretched at full length, bore the people's benediction, "The Lord bless thee and keep thee," while opposite the pulpit could be seen their parting message, "Mizpah."—North. The pastor, Rev. B. F. Sargent, has organized a class for all who earnestly desire to become Christians. He uses and highly commends the catechism prepared by Rev. W. J. Mutch.

### CLUB MEETINGS

At its meeting the NEWTON (MASS.) Club was addressed by Rev. A. W. Archibald, D. D., on inspiration for the Twentieth Century, and a comprehensive summary of the great achievements of the closing century was given.

The club of WORCESTER, MASS., met on the 19th with the new president, Rev. G. P. Eastman, presiding. After the social hour and dinner the subject, The Church and the Young People, was considered. Prof. A. B. Wells of the *Christian Endeavor World* spoke on The Young Folks' Church and Dr. Doremus Scudder of Woburn on The Pastor and the Children.

Last week the club of CLEVELAND and vicinity held its annual meeting with a "ladies' night." The speaker was Rev. D. Z. Sheffield of Tung Cho, North China, on the subject, England, America and the Far East, International Complications and Outlook.

The Fox River Congregational Club met last with the College Church, WHEATON, ILL., holding two sessions, with dinner between. The college conservatory furnished the music. Pres. E. D. Eaton of Beloit College gave an address on The Challenge of China to the Christian World. Rev. J. A. Adams spoke to the students on Personality and Success and Rev. W. B. Thorp gave Lessons for Today from Primitive Christianity. The club then witnessed a "gymnasium exhibition" by the students.

PUGET SOUND (Wn.) Club held its most successful meeting for many years at Seattle, March 14, in the parlors of Taylor Church. The report of the outlook committee by Rev. Samuel Greene gave a humorous yet practical résumé of the newer conditions of the denomination in the state. The Future Growth and Importance of the State was the theme upon which it was expected that ex Senator J. B. Allen of Seattle would address the club, but he was unexpectedly called East, and Hon. A. N. Fitch of Tacoma, on only a few days' notice, gave an exceedingly interesting discussion indicating the vast increase of commerce already existing both by rail and over the sea to the Oriental nations, and proportionate growth for the future. Dr. J. K. McLean, on The Future of the Educational System of Our Denomination on the Pacific Coast, strongly set forth his view that the trend is and must be toward the high schools and state universities as the future educators of our young people, and that no possible endowment would be likely to bring

Continued on page 462.

# Spring Medicine

There's no season when good medicine is so much needed as in the Spring, and there's no medicine which does so much good in Spring as Hood's Sarsaparilla. Do not delay taking it. Don't put it off till your health tone gets too low to be lifted.

## HOOD'S Sarsaparilla

Will give you a good appetite, purify and enrich your blood, overcome that tired feeling, give you mental and digestive strength and steady nerves. Be sure to ask for HOOD'S, and be sure you get Hood's, the best medicine money can buy. It is

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Here, for example, is this Gold Divan, richly carved and resplendent intaid burnished panels and scroll work. It means nothing to see the engraving. It is a sumptuous seat, heavily upholstered in the finest hair, with a rich covering. An the price is \$55. Elsewhere it would be nearer \$80.

This is one of three hundred pieces of gold finished cabinetwork, comprising the largest exhibition of its kind ever made in Boston.

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THE E. W. VANDUZEN CO., Cincinnati, O.

## Life and Work of the Churches

(Continued from page 461.)

### CLUB MEETINGS

the equipment or number of students which certainly are coming to our state institutions. He emphasized the fact that twice as many Christian young men and women are in single state universities as in all the Christian schools and colleges in the same state.

### LONG ISLAND JOTTINGS

During the past year an unusual number of changes have taken place in the Suffolk Association, which embraces the 12 churches on the eastern half of Long Island, N. Y. Six of these have called new pastors. Rev. W. I. Chalmers retires from RIVERHEAD after serving 28 years. The church made him a parting gift of \$1,000. Both he and his wife are in poor health, and will make their home in Riverhead. NORTHVILLE maintains a much appreciated library. AQUEBOGUE recently observed the old Pilgrim custom of Fast Day.

### FUNERAL OF DR. TWITCHELL

Last week, Wednesday, at the funeral of Rev. Justin E. Twitchell, D. D., in Northampton, Mass., among the many friends from New Haven who were present was a large delegation of the Second Company, Governor's Foot Guard, of which the deceased was chaplain for a number of years up to the time of his death. The services were held at Dr. Twitchell's late residence. The officiating clergymen were Dr. W. W. Leete, successor to Dr. Twitchell as pastor of Dwight Place Church, and Rev. Drs. Rose and Webber of Northampton. The address was given by Dr. Leete. A memorial service was planned to be held at Dwight Place Church last Tuesday night.

### NEW AND IMPROVED BUILDINGS

The people at ISLESFORD, ME., are enjoying their new edifice, which is sufficiently completed to allow the occupancy of the social room. The auditorium will be finished as soon as means allow. A new bell, the gift of a summer visitor, summons the worshippers from Sunday to Sunday.

Austin Park Church of OAK PARK, ILL., just starting out under its first regular pastor, Rev. N. O. Bartholomew, has recently dedicated its new church building and enters upon an enlarged work with courage and zeal.—SHAW is working to secure a new parsonage.

The members of the DENVER (COL.) Tabernacle, after 16 years of self-sacrificing work in behalf of the needy in the lower part of the city, find the present accommodations unsuitable for their growing charities. Recently a new location several blocks away has been purchased, and a plain edifice, seating about 1,500 and costing in the neighborhood of \$20,000, will be built. The pastor, Rev. T. A. Uzzell, and his people have filed a large place in the charitable work of the crowded portion

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of the city during the past ten years and have endeared themselves to a multitude who have received timely assistance.

FOREST, OKLA., dedicated its church house March 11, Superintendent Parker preaching the sermon, and the pastor, Rev. Mr. Saunders, making the dedicatory prayer. The C. C. B. S. gave \$250 of its cost, \$850.—OKLAHOMA CITY is building a five-room parsonage and has just paid a loan of \$223 on the church building, long since due the C. C. B. S.

Olivet Church, LOS ANGELES, CAL., dedicated its enlarged and improved house of worship March 18, Rev. W. F. Day, pastor of First Church, preaching the sermon.

### MINOR IMPROVEMENTS IN WHICH WOMEN HELPED

Throughout MINNESOTA a spirit of improving church edifices which have been neglected during the past few years is in evidence this spring, and in most cases the women are the moving force. At FOSTON they have furnished new pews. At CROOKSTON they gave an entertainment lately, netting \$100 for church improvements. At HUTCHINSON new pews are being put in. At NEW PAYNESVILLE the auditorium has been papered,

Continued on page 463.

## Which Way?

Are the children growing nicely? A little stronger each month? A trifle heavier? That's good.

Or is one of them growing the other way? Growing weaker, growing thinner, growing paler?

If so, you should try Scott's Emulsion at once. 'Tis both a food and a medicine to all delicate children. It makes them grow in the right way—taller, stronger, healthier.

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### CULTURE

### ECONOMY

A COACHING TOUR  
Through the British Isles,  
or a visit to the

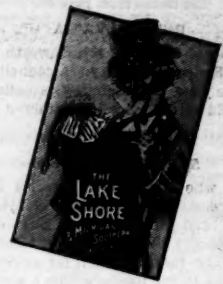
Chateaux and Cathedrals  
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## Life and Work of the Churches

[Continued from page 462.]

### MINOR IMPROVEMENTS

new carpets laid and opera-chairs introduced. At LITTLE FALLS the ladies are paying the debt to the Building Society. At LAMBERTON they helped, through the sale of an autograph quilt, which netted over \$40. At HANCOCK they have raised the edifice and made improvements in the audience-room. At PARK RAPIDS, partly with their help, the building has been raised and modernized. At CASS LAKE a house of worship was dedicated March 6, toward which the W. H. M. U. contributed the principal sum.

[For Record of the Week see page 467.]

### Biographical

REV. SHEARJASHUB BOURNE.

Mr. Bourne died, after a long illness, at his home in New York city, March 21, at the age of seventy-seven. He was a direct descendant of Richard Bourne, the godly and devoted missionary to the Mashpee Indians. Intending that his family should ultimately return to the English home, the missionary gave his son the old Hebrew name, signifying "A remnant shall return" (Isa 10: 21)—a name which has continued through the generations. Mr. Bourne was a native of Bristol, E. I., a graduate of Yale, 1849, of Andover, 1853, and a well-known founder and defender of Congregational churches. He founded the Pilgrim Church in Harlem (Dr. Virgin's) in 1862, and the Bedford Park Church in 1890. He also served the churches in Flushing, L. I., Ellington, Ct., and Paterson, N. J. One of his sons, Rev. Alexander P. Bourne, is pastor of the Second Church at Exeter, N. H. Mr. Bourne possessed a symmetrical Christian character, born of faith in God and God's Word, and his long life was one of constant, earnest Christian usefulness.

### Home Missionary Fund

H. M. Moore, Somerville.....	\$2.00
Miss Clarissa Hills, Nashua, N. H.....	00
Rev. S. C. Strong, Wellesley.....	8.00
A Friend, Mass.....	2.00
Mary E. Rankin, Minneapolis.....	2 00
Mrs. Abbie M. Lawrence, Winsted, Ct.....	1.00
Miss Annie S. Howe, Marlboro.....	2.00

ONE of the notable events of recent years in the retail district of this city was the opening of the new Washington Street store of Messrs. Gilchrist & Co. last Monday morning. This firm has been for many years well and favorably known to our readers, and all patrons will enjoy the comfort and freedom of the new store. The aim of the builders has been to make the store the best lighted, perfectly heated and thoroughly ventilated of any in the country. They seem to have accomplished what they set out to do as every one of the five floors as well as the basement are light and comfortable. The old store is still being used, connection being made with the new, so that with the greatly increased space they have been able not only to enlarge the departments but to add many new ones. Smoothly running elevators have been put in. These, together with the large central staircase, afford easy communication between the floors. One of the charming features is the ladies' parlor on the third floor. This room is handsomely decorated and furnished and will be a great convenience to the many patrons. The entire establishment has been stocked with the latest and best goods, in the choicest styles and variety, besides the standard lines always to be found in a first-class emporium. Special offers will be made during the season, and it would be well to make this store one of the favorite shopping places in this city. Messrs. Gilchrist & Co. and the public are most certainly to be congratulated on the completion of this addition to Boston's retail facilities.

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**WARD'S**

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Write and let us tell you what you can do with \$500—property of any kind in any part of the city—we will suggest a few purchases, and tell you our reasons for thinking you can make a good profit by buying now.

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C. S. Hutchinson, Syracuse, N. Y.  
M. S. Way, West Chester, Pa.

## WESTERN MORTGAGES

and FORECLOSED LANDS  
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## In and Around Boston

### Members Discuss Trusts

The program at the Congregational Club last Monday evening was varied, timely and interesting. It was a departure, too, from the usual custom, in that no outsider had been invited to speak, but reliance was placed on the club's own membership to carry on the debate. Every one enjoyed keenly the sweet melodies of the Flak Jubilee Singers, and they responded generously to frequent encores. Rev. Judson Smith, D. D., gave a brief forecast of the Esumenical Conference.

The main subject of the evening, Trusts, was opened by Thomas Weston, Esq., who sketched their rise and advocated their regulation, so that the twenty-five per cent. saved in the cost of production should accrue to the advantage of the consumer, not of the stockholder. He cited the creation of the railroad commission as an illustration of the way in which legislation can control trusts.

The second appointed speaker, Elihu G. Loomis, Esq., advocated regulation of trusts by means of the courts and legislation and particularly by commissions.

### Children and the Church

The ministers, Monday morning, heard an interesting and suggestive paper by Rev. P. T. Farwell on Conditions of and Preparation for Church Membership. He took the general position that children should be admitted at an early age to church membership and then should be carefully trained.

## Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

### 26. LOST FIGURES

If only the following figures were left of an important problem in long division, what would our young arithmeticians do? Some of them would decide—would they not?—that the figures are quite beyond remedy. But can nothing be done to restore the problem?

9\*\*4\*\*\*4\*7\*\*\*\*  
 \*9\*\*  
 ———  
 \*1\*\*  
 4\*\*5  
 ———  
 2\*7\*  
 \*\*\*4  
 ———  
 \*0\*

C. B.

### 27. TRANSPOSITION

The paper, mirror of the ONE,  
 For every land beneath the sun,  
 And some more distant still;  
 With TWO on subjects old and new,  
 Seasoned with salt and spices due,  
 And dished with nicest skill.

The "leader" lifts its arm to THREE  
 Evils of high and low degree,  
 And crush them all like FOUR;  
 It FIVE such thoughts and words of might  
 As needs must thrill the dullest wight,  
 And bid him "sleep no more."

M. C. B.

### 28. ANAGRAMMATICAL CONUNDRUMS

1. If a man secedes from the church, what is he? IS SET APART.
2. If he is finally restored, what may be said? ALL SIN TREED.

T. H.

### SCRAP BOOKS

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## WARD'S

### 29. RIDDLE

One day I took our little cat,  
 And on her hair put yellow;  
 It resulted in a fury that  
 Would frighten any fellow.

PALADIN.

### 30. GRAMMATICAL

(The first word needed for each sentence is a noun, the second a verb, and the two are pronounced alike.)

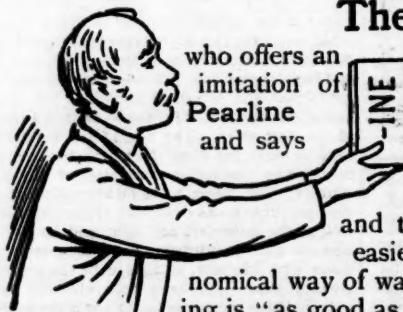
1. The \*\*\* has \*\*\*\* empty for some time.
2. The \*\*\* did not want to \*\* touched.
3. When we cleaned out the \*\*\*\* something \*\*\*\* out of it.
4. The village \*\*\*\*\* tried to \*\*\*\* the cat.
5. This old \*\*\* is the dullest one I ever \*\*\*.
6. I think this is the loveliest \*\*\*\*\* I have ever \*\*\*\*.
7. If you like the \*\*\*, I will take you to \*\*\* it.
8. Do not make the \*\*\*\*\* too long, and do not \*\*\*\*\* the cloth.

EVA HAMILTON.

### ANSWERS

22. I love Pat.
23. 1. Adams (John); "Colossus of Independence." 2. Harrison (W. H.); "Tippecanoe." 3. Taylor; "Rough and Ready." 4. Cleveland; "Man of Destiny." 5. Madison; "Father of the Constitution." 6. Garfield; "Martyr President." 7. Jefferson; "Sage of Monticello." 8. Buchanan; "Old Public Functionary."
24. Esidumbini. (Es-i-dumb-by-nigh; or, reversed, I-nib-mud i'a.)
25. Broom, room.

These solutions of recent tangles are acknowledged: Abbie A. Tidd, Westboro, Mass., 19, 20, 21 nearly; Kate W. Studley, Beverly, Mass., 21; E. H. W., Bridgewater, Mass., 19, 20, 21; F. E. Knapp, Michigan City, Ind., 19, 20; A. K. G., Gorham, N. H., 19, 21; W. W. Madge, Oakland, Cal., 15, 17, 18; A. E. M., Danielson's, Ct., 21; Helen Nichols, Marietta, O., 19, 21; Cora Kellogg (aged 13), Wilder, Vt., 19, 21; Mrs. E. M. Taylor, Chicago, Ill., 19, 20, 21; Annie, Newton, Mass., 19, 21 (nearly); Nellor, Middletown Springs, Vt., 20, 21; C. B. Ludden, South Hadley Falls, Mass., 19, 21; H. H., Milford, N. H., 19; H. B. Wells, Hatfield, Mass., 21; L. G. Lewis, Portsmouth, N. H., 19, 21.



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## For Endeavorers

### PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, April 8-14. Christ Our Missionary Model. John 4: 5-15.

He sets us an example of wayside ministries. On this particular day he was tired, but the tired Christ does not forget the main purpose of his life. Indeed, as we study the gospels we are impressed with the amount of good which he did incidentally, with no premeditation. He never let a good chance slip by him. It did not matter, either, that he had not been introduced to this woman. Somehow he was not so afraid of intruding upon others' personality as we are. What a world this would be, what an increase of tenderness we should see, if every person were quick to see and ready to make use of the fleeting chances to serve another's need.

But though we had a direct object in view he made use of indirect methods. He didn't begin by talking religion to this woman. He asked a favor of her. Later on in the conversation he made her aware of her sinful life, not by telling her that she was one of the chief sinners in the city of Samaria, but by so alluding to her life that she herself was pierced with a sense of her wrongdoing. Tact in the Christian approach to others should go hand in hand with earnestness. There are many circuitous routes that lead to the citadel of a man's life. We ought to study him sufficiently to know how we can most easily reach the hidden springs of his life. We need not always launch at him the conventional question, "Are you a Christian? If not, why not?" Sometimes it may be better to say nothing at all, but just do him a kindness or hand him a book or a picture, or lure him to the sharing with us of some innocent pleasure.

Jesus' success as a missionary consisted in so expressing the truth about God and about a man's soul that he became entirely detached from low interests and the possessor of an entirely new set of thoughts and ideals. One of the most significant sentences in this interview is this, "So the woman left her water-pots." Those few minutes with Jesus so lifted her thoughts to higher things that she entirely forgot the object which had brought her to the well. That is what conversion means—a transformation of the life, often in an instant, so that the old interests lose their charm and the new joy and peace in Jesus Christ turn the feet into unfamiliar paths and key the life to a new song.

So much for the lessons to be drawn from this incident in the chapter cited. But to gain the full benefit of Jesus' example we must study the missionary activities of his entire life. In them two great principles of action shine out. One was the complete identification of himself with those whom he sought to win to God. He shared their poverty, their obscurity, their limitations and struggles. No one can do a large work for his brethren until he is willing to divest himself of the things that differentiate him from them and to cast in his lot with those who have heretofore seemed to him on a lower stratum.

The other striking feature of Jesus' missionary service was that, in the beauty and symmetry of his character, he was unlike and remained unlike those with whom he associated. He partook of the same fare on which others lived, but at the same time he was con-

tinually fed with the manna that comes down from heaven. What is the key to Jesus' influence upon the world? Not his mighty works or his wondrous teachings only, but the fact that men knew that there was one among them who constantly breathed a different spiritual atmosphere. If we want to lift men heavenward, we must carry the savor of heaven to them. A worker in a social settlement in which the residents believe in the judicious exercise of religious influence to'd me the other day that he and his comrades tried to live a large, true life before their neighbors. Thus the young men and women growing up around them came in time to want to be themselves what they saw these residents were trying to be. In the distinctness of Christians from the world, in their exemplification of a higher standard of life, lies the secret of successful missionary endeavor.

Remember that charity thinketh no evil, much less repeats it—Henry van Dyke.

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## The Business Outlook

Taking it as a whole, the general trade outlook retains about all of the favorable features noted for some weeks past. One irregularity seems to be the promise of a general strike of machinists, but in the writer's judgment this threatened trouble has been overestimated. The various centers are all sending in good reports as to business, but the best returns come from the South. Particularly is this true of New Orleans, where the spring trade is the largest for years. Chicago sends less favorable reports, although former prices for Bessemer pig iron are maintained and foundries are heavily sold ahead. The dry goods trade in Chicago and St. Louis is considered satisfactory, while in New York and Eastern centers it is considered very good. Hemlock leather has advanced in Boston and is quite active here. The wool trade is in good shape and cotton goods, so far as finished products are concerned, are slowly advancing. Boot and shoe consumption continues satisfactory and lumber is moving in greater volume.

Bank clearings are fractionally less than a week ago, and about fifteen per cent. less than for the corresponding week a year ago; but in this connection it should be recollected that March, 1899, witnessed a very heavy bull speculation in Wall Street, which accounts for the heavy bank clearings. It can be said that at the present time bank operations represent, more accurately than usual, solid business transactions in a minimum of speculation.

Railroad earnings continue to show good advances and are to be taken as a true reflex of the active business operations of the entire country.

The speculative situation during the past week has been much more active and at times has borne the earmarks of a bull market. It is believed that prices have started on an upward movement which will carry them many points higher. Wall Street operators feel reasonably certain of easy money and are, therefore, willing to embark freely on the sea of speculation.

The Boston market continues quiet, although a movement in "coppers" is predicted.

## Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, MARCH 23

The absence of last week's report is due to the fact that the severe storm of the morning of the sixteenth kept away all but two brave women, and for the first time in its ten years' history the Friday morning meeting was suspended on account of the weather, although there have been many unpleasant Fridays, especially during the last winter.

Mrs. Louise A. Kellogg, presiding at the meeting of the twenty-third, drew an interesting and helpful lesson from the story of Hagar, whose eyes were opened to see the well of water which was near, ready to supply her need, and from the bitter waters of Marah, which were made sweet to supply the need of many. Light and opportunity are often within reach, only waiting for the eyes to be opened to see them. The approaching missionary conference will furnish a grand opportunity for informing the Christian world of the work going on under various auspices in many lands.

Mrs. Kellogg read a recent letter from Dr. Bird, who went many years ago as a missionary to Mt. Lebanon.

Many hearts were sad over the sudden death of Mrs. W. H. Wellington, one of the directors of the Woman's Board, whose funeral service was to be held in the afternoon, at her home in Roxbury. Having been engaged in many forms of Christian work, she will be greatly missed.

The American College for girls in Constanti-

nople was especially mentioned, having furnished the calendar topics for the week. Miss Patrick, the president, is still in this country, and will remain through the Ecumenical Conference, returning to Constantinople in season for the last weeks of the college year. Miss Fensham, the dean, is taking what she calls her vacation in Chicago Theological Seminary, improving the opportunities there furnished. Miss Dodd has added to the efficiency of former years by carrying the chief responsibility during this year, and her associates have rendered most valuable aid. Miss Powers has returned from Beirut, where she spent several weeks recruiting under the kind care of Dr. Graham. The number of students during the last year was 161. Fourteen nationalities were represented. The Christian Association, with its missionary society, its sewing circle and its flower committee has done much in developing character and high ideals of life.

Charles H. Spurgeon's son Thomas, now in charge of the Metropolitan Tabernacle in London, evidently inherits some of the traits of his gifted father. He greatly interested the audience in London which assembled not long ago to do honor to Mr. Moody by making each letter of the evangelist's name stand for a certain quality. For instance, *m* stood for mighty, the two *o*'s for original and orthodox, *d* for devoted and *y* for young-hearted. Though this is a somewhat mechanical way in which to characterize a great man, Mr. Spurgeon certainly hit the mark in this case.

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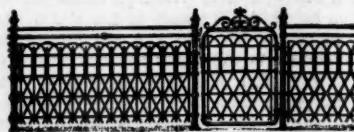
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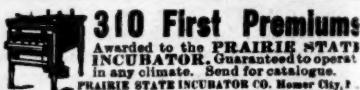


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## Life and Work of the Churches

(Continued from page 463)

## Record of the Week

## Calls

BEAN, C. EVERETT, Kennebunkport, Me., to Wells.  
BRATTY, SQUIRE T., Elkport, Io., to Monona.  
Accepts. He began work Dec. 24.  
BENTON, ADONIRAM J., Dickens, Io., to Edgewood. Accepts.  
BICKFORD, THOS., Chicago, Ill., to Hinsdale. Accepts.  
CROWELL, PRESTON E., Phillipston and Petersham, Mass., to Plympton. Declines.  
DEFEW, ARNETT W., Wayne, Ill., to Second Ch., Eau Claire, Wis. Declines.  
DOUGLASS, CLINTON, recently of Pilgrim Ch., Des Moines, Io., to Albion, Neb.  
FERNER, JOHN W., Hampton, Io., accepts call to First Ch., Sedalia, Mo.  
FORD, EDWARD T., Harwich Port, Mass., accepts call to First Ch., Tacoma, Wn.  
GRAHAM, R. N., to Havelock, Neb., where he has been supplying.  
HARTOUGH, W. W., to remain another year at Doob, Io.  
HOMER, J. W., of Iowa, to El Reno, Okl. Accepts.  
JACKSON, PRESTON B., Sprague, Wn., to No. Yakima.  
JESSEE, CHAS. C., Morgan Park, Ill., to Havana.  
JUDD, HERBERT O., formerly of Center Belpre, Coolville and Ireland, O., to Center Chain, Minn., where he has been at work. Accepts.  
LOCKWOOD, JOHN W. H., to remain a fourth year at Leavenworth, Wn. Accepts.  
MERRILL, CHAS. W., Whittier, Cal., to be field agent of Pomona Coll., with headquarters at Claremont. Accepts.  
RICHMOND, GEO. C., to remain indefinitely at Somersville, Ct., where he has been serving two years.  
ROBERTSON, ALBERT A., to permanent pastorate of Pacific Ch., Chicago, Ill., where he has been at work; also to Averyville Ch., Florida. Accepts the latter.  
SNYDER, PETER M., College St. Ch., Burlington, Vt., to Second Ch., Rockford, Ill.  
STONEMAN, ALBERT H., Andover Sem., accepts call to Plymouth Ch., Grand Rapids, Mich.  
TUPPER, HENRY M., to Ormond, Fla., where he has been supplying since last June.  
VOTAW, ELIHU H., recently of Anita, Io., to Extra.

## Ordinations and Installations

MACPHERSON, COLIN, o. Bridger, Mont., Mch. 15. Sermon, Rev. W. D. Clark; other parts, Rev. Messrs. W. H. Watson and W. S. Bell.  
NOYES, FRANK J., Boston Univ., o. Weston, Mass., Mch. 20. Sermon, Rev. W. I. Sweet; other parts, Rev. Messrs. B. C. Wood, C. E. Havens, Joshua Colt, C. M. Southgate, P. T. Farwell, Dr. C. E. Harrington.  
STEVENS, THOS. E., o. Gray's Lake, Ill., Mch. 15. Sermon, Dr. James Tompkins; other parts, Rev. Messrs. S. A. Harris, T. W. Cole, Wm. Burgess.

## Resignations

BENEDICT, ARTHUR J., Housatonic, Mass., after a pastorate of eight years.  
BRADFORD, GEO. F., New Ipswich, N. H.  
EVANS, J. CHAS., Pocatonia, Ill.  
JESSEE, CHAS. C., Morgan Park, Ill.  
JORDAN, WM. H., Brimfield, Ill.  
REMELE, WM. A., Olympia, Wn.

## Dismissals

BERCKMANN, WM. O., New Fairfield, Ct., Mch. 5.  
SWAIN, RICHARD L., So. Hadley Falls, Mass., Mch. 27.

## Churches Organized

ARRIOLA, COL., six members.  
BRIDGER, MONT., 14 Mch., 18 members.  
CAMERON, COL., 20 members.  
GRANBY, MO., 19 Mch., 16 members.  
SUSQUEHANNA, PA. (formerly Independent Methodist).

## Stated Supplies

ATKINS, G. GLENN, who begins his pastorate with First Ch., Burlington, Vt., May 1, will supply his former ch. in Greenfield, Mass., during the summer.  
SANFORD, JOHN I., Aberdeen, S. D., at Lead until June.  
SHERRILL, ALVAN F., Lee, Mass., at First Ch., Burlington, Vt., till the coming of the new pastor, May 1.  
SPAIN, W. M. (layman), Gate City, Wn., at Mima.

## Ministerial Personals

BRINTNALL, LOREN W., is still unable to attend to parish duties and is resting for a time. His pulpit at Abtatum, Wn., is being supplied by a Rev. Mr. Morgan.  
COPPING, BERNARD, has been presented with \$15 by his C. E. Society of Acton, Mass., for the purchase of books for his library.

## STOCK CERTIFICATES

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WARD'S

FISHER, HERMAN P., Crookston, Minn., was recently given \$50 in gold by the women of First Church. During the winter he has given a series of historical lectures before the faculty and students of the Univ. of North Dakota.

GREENE, JOHN M., of Lowell, Mass., was 70 years old Mch. 12. The day before he preached at the morning service for the first time since last fall and delighted his friends with his evident strength and vigor. Monday evening his own people, with many from other churches, gathered at the church to congratulate him. In behalf of the people Rev. G. R. Hewitt, the associate pastor, presented him with \$70 in gold.

ROGERS, OSGOOD W., Mt. Pleasant, Io., } father and  
ROGERS, WM. O., Chicago Seminary, } son, June 1 will take charge of the important fields in Medford and Pond Creek, Okl.

WEBB, EDWIN B., pastor emeritus of Shawmut Ch., Boston, while spending a few weeks at Palm Beach, Fla., preaches at the Royal Poinciana Chapel to large and interested congregations. On a recent Sunday, after a cordial announcement of the coming Ecumenical Conference, he preached on missions with his old time vigor and eloquence.

WESTON, BARTLETT H., and wife were tendered a reception by their people of Centerville, Mass., Mch. 12, in honor of the 25th anniversary of their marriage. A silver plate containing 25 silver dollars was presented them, together with other substantial tokens of regard, including a check from friends in Dunstable, a former parish.

## American Board Appointments

CALDER, MATILDA, of Hartford, Ct., and Mt. Holyoke Coll., to Central Turkey.  
HARDING, GEO. N., M. D., Oberlin Coll., son of the late Chas. Harding of India, to Marathi Mission.  
WILLIAMS, EMILY D., Oberlin Coll., Dr. Harding's fiancée and daughter of Rev. Mark Williams of China, to Marathi Mission.

## What and Why

(1) Is there any book published which sets forth with some degree of fullness the duties of deacons in Congregational churches; (2) also giving some form for use in the ordination of deacons?

E. S. S.

(1) In *The Church Kingdom*, lectures on Congregationalism, by A. Hastings Ross, several pages in Lecture VII. are devoted to the office and duties of deacons. (2) In *The Congregationalist* of May 18, 1899, is a suitable form for the installation of deacons.

In thy book, O Lord, are written all those that do what they can, though they cannot do what they would.—*Saint Augustine.*

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